The
Missionary Intelligencer.

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BEGINNING OUR SECOND CENTURY.

One Century of Our Reformatory Movement is Past.

See editorial, page 412.

FINANCIAL EXHIBIT FOR ELEVEN MONTHS.

The following is an exhibit of the receipts of the Foreign Society for the first eleven months of the current missionary year:

	1908	1909	Gain
Contributions from Churches	3,646	3,722	76
Contributions from Sunday-schools	3,767	3,690	*77
Contributions from C. E. Societies	1,139	1,314	175
Individual Contributions	966	1,257	291
Amounts	$205,718 10	$267,268 95	$61,550 85

Comparing the receipts from different sources shows the following:

	1908	1909	Gain
Churches	$99,285 63	$114,562 50	$15,276 87
Sunday-schools	69,342 71	70,541 11	1,198 40
C. E. Societies	9,317 31	10,460 44	1,143 13
Individuals	12,151 09	30,859 59	18,708 50
Miscellaneous	2,800 52	6,927 42	4,126 90
Annuities	6,150 50	31,464 67	25,314 17
Bequests	6,670 34	2,453 22	*4,217 12

*Loss.

Gain in regular receipts, $40,453.80; gain in annuities, $25,314.17; loss in bequests, $4,217.12.

There was a gain from every source of receipts except bequests. We now turn our faces to the new year. May God guide us to increasing usefulness! Send all offerings to F. M. Rains, Sec., Box 884, Cincinnati, O.

EDITORIAL NOTES.

"As the Father hath sent Me, even so send I you."

All aboard for Pittsburg!

The great missionary church at Pomona, California, is building a $52,000 church building.

Last month the Foreign Society received $1,667.82 from the estate of the late Mrs. C. F. W. Haskins, Petersburg, Va.

Every family in the church at Artesia, New Mexico, takes the Missionary Intelligencer. Kyle Brooks is the pastor of this wide-awake church.

Dr. Pickett's monthly letters are always interesting. The one in this issue is especially so. It should be read and digested and remembered.

J. C. Todd is building up one of the strongest churches in our brotherhood in the university city of Bloomington. The church supports Mrs. Alexander Paul, Wuhu, China.

"The last Intelligencer was a fine production. I congratulate you on the worthy material you are putting into it. You are getting the heart of the matter into it and giving us the solid information needed."—A. W. Taylor, Chicago.

"If the churches are all deriving as much benefit as this church from the Living-link touch of Dr. Dye, there is cause for rejoicing."—Jos. L. Garvin, Seattle, Wash.

Miss Muriel Molland,

a new missionary of the Foreign Society, who has just gone out to China. She was born in China. She has spent four years in America, and has recently graduated from William Woods College, Fulton, Mo.

The sessions of the Foreign Society are held all day October 13th, in three sections. This is sure to prove a memorable day. Reports will be full of encouragement.

Word comes that none of our missionaries in Osaka, Japan, were injured during the recent great fire in that city. The mission property is all safe, being in another part of the city.

The Foreign Society is anxious to find a medical missionary under thirty years of age to take the place of Dr. Z. S. Loftis, who recently died at Batang, border of Tibet. The Vine Street church, Nashville, Tenn., P. Y. Pendleton, stands ready to support him.

A good man in Indiana, who has lived more than threescore and ten years, has just given the Foreign Society $1,000 on the Annuity Plan. He expects to give another $1,000 in February next.

The meeting of the Board of Managers of the Foreign Society will be held in the Oakland Methodist Episcopal Church at 2 o'clock P. M., Monday, October 11th. Every Life Director should arrange to be present.

"The Macedonian Cry" in this issue of the Intelligencer, by George Elliott, is truly a missionary classic. We commend it to our friends for a careful reading. It is worth the price of this journal for a whole year.

The new steamer for the Congo, the "S. S. Oregon," will be dedicated at Pittsburg, October 13th. Note this and make it a point to be present. It will be an interesting service—nothing like it before in our history.

No one into whose hands this number of the Intelligencer falls should fail to read the letters from Dr. Loftis. They are as full of interesting information as any reports from Dr. Cook or Commander Peary in their search for the Pole.

The receipts for August were large. They amounted to $34,034, a gain of $17,436 over the corresponding month of 1908. That is, they were more than doubled. There was a gain in the number of offerings of every kind, and there was also a gain from every source of receipts. It was a great month in spite of heat and vacation season. The first of August we asked friends and churches to help us make

a gain of $4,000, and behold! they make the gain $17,436!

Look out for the exhibit of the Foreign Society at the Centennial Convention. It will be found in the Carnegie Institute Building, in charge of C. W. Plopper. The exhibits of the Home Society and the C. W. B. M. will also be in this building. The combined exhibits will prove a great attraction. Better arrange to give it some time.

The Latest Figures.

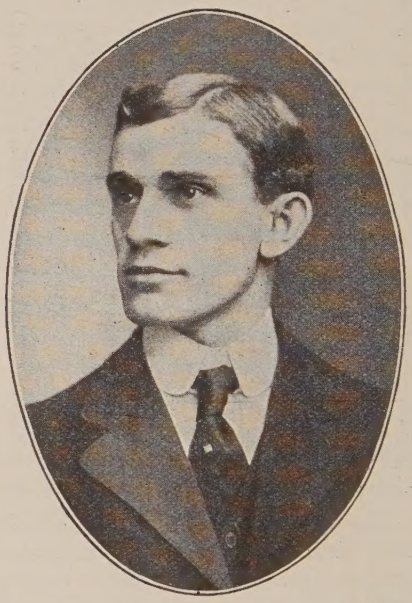
The receipts of the Foreign Society to September 14th amount to $305,294.74, or a gain of $68,932.32. It is hoped the total gain will reach $75,000 before the books close, the 30th.

The churches as churches have given $128,670.89, a gain of $21,397.63.

These figures all look good, and we congratulate the friends upon the record.

The topics discussed at the World Conference in Edinburgh are these: "Carrying the Gospel to All the World," "Preparation of Missionaries," "The Home Base of Missions," "The Native Church and Its Workers," "Education in Relation to the Christianization of National Life," "The Missionary Message in Relation to Non-Christian Religions," "Relation of Missions to Governments," and "Co-operation and Promotion of Unity." This Conference is to take place June 14th to 24th, 1910.

O. A. Adams, Sheridan, Wyoming, sending us $20 from that church for Foreign Missions, says, "We are 150 miles from the nearest Church of Christ." These lonely, isolated brethren in the West remind us of the situation at Batang, on the border of Tibet. It is 400 miles from our missionaries to the nearest Christian, or to one who has an opportunity of becoming a Christian. Our brethren at Sheridan appreciate the importance of evangelizing the world, and do their part.



Dr. Z. S. Loftis,

Who died at Batang, on the border of Tibet.

E. W. Allen, late pastor at Wichita, Kansas, began service with the Foreign Society as one of its secretaries September 1st. His special field will be in the Western States, with Kansas City as a center. The brethren in all that region will give him a hearty welcome. He is a strong man and is sure to make an efficient leader. His splendid record as a missionary minister is only a prophecy of what may be expected of him in his wider field.

H. O. Breeden says, "Next year, perhaps beginning with the Centennial, the Breedens hope to have their own

Living-link in the Foreign Society." It will be remembered that H. O. Breeden was the first pastor among us to forge a Living-link. That was in 1893, when he was the pastor of the Central church, Des Moines, Ia. It supported H. H. Guy. We have been growing some since that, but the distinguished preacher is not satisfied without his own Living-link. We will welcome him to the inner circle.

The New York Times is responsible for the statement that Viceroy Chang Chih-Tung, of China, recently issued an edict ordering that the New Testament be taught along with the Confucian classics among the forty-four million people over whom he rules in his province. Another viceroy, in reply to an address of welcome offered to him by English and American missionaries, responded in these remarkable words: "My hope is that the teachers of both countries will widely spread the gospel more than ever, that hatred may be banished and distress dispersed, and that the influence of the gospel may create boundless happiness for my people of China."

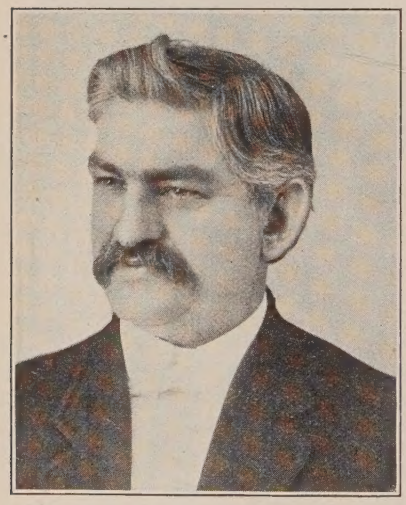
Among the many mission study books available this year will be Mrs. Dye's new volume on our African work. She has written this with mission study classes in mind. A compendium of questions will be prepared to go with it. The book will make a fascinating study. It will be especially interesting because it deals with our own work. The other mission study books will be: "Servants of the King," by Robert E. Speer (biographical studies of great missionaries); "South America," by T. B. Neely; "The Why and How of Foreign Missions," by Brown; "Sunrise In the Sunrise Kingdom," by DeForest; "Daybreak In the Dark Continent," by Naylor; "The Christian Conquest of India," by Thoburn; "The Uplift of China," by Smith; "The Moslem World," by Zwemer; "Uganda's White Man of Work," by Fahs. Each textbook is a classic. They are each 50 cents, cloth; 35 cents, in paper.

J. S. McCallum, Minister, Eugene, Ore.

This church has given more than $1,000 for the "S. S. Oregon," and ranks as a Living-link church.

Mrs. Dye's new book on our Congo work will be entitled, "Bolenge: A Story of Gospel Conquest on the Congo." It is in the press and will be ready for the Pittsburg Convention. Thousands will want to read this remarkable story. The sketches from the volume published in this Intelligencer will give an idea of the charm and strength of the book. Mrs. Dye's ten years of service on the Congo has fitted her to write such a history of our African work. The book is a large volume of nearly three hundred pages, strikingly illustrated, and well bound in cloth. A volume that would sell at one dollar in the book stores. It is not sold for profit, but for education. It will be mailed, postpaid, on receipt of fifty cents.

During August the annuity gifts amounted to $6,600, a gain over August, 1908, of $5,550. And this reminds us that the annuity gifts to September 1st amounted to $31,464, a gain of $25,314. This surpasses anything in our history. There are hundreds of our brethren who ought to consider this plan at once. It is safety and usefulness combined. The personal gifts show a great increase. We have received 291 more gifts than last year and a total of $30,859, or a gain of $18,708. There should be an increase in personal offering year by year. We appeal to friends to send direct gifts from time to time. The Lord expects his children to keep this cause constantly in mind.



C. H. Hilton, Pastor, Milton, Ore.

This church gave over $600 for the "S. S. Oregon."

It is a curious thing how "cocksure" some people are about things of which they know next to nothing. The ordinary man who is asked about the philosophy of Spencer or the poetry of Swinburne will promptly reply that he has not studied the subject. But who ever says that about missions? The most ignorant man on the subject usually makes the most sweeping assertions. A worldly globe-trotter who travels around the world, stopping at the best hotels, avoiding the suffering people, and never visiting a mission station or talking with a Christian worker, comes back and says that there is nothing in foreign missions. A tiger hunter spends a season in India, beating the jungles and spending all of his time looking for wild beasts, never for an instant having any interest in Christian work of any kind. This man comes back and says that he saw no results at all of mission work, and therefore missions in India are a failure. A soldier or sailor stops in a heathen city. Away from the restraint of the homeland and the guardianship of a Christian civilization, he plunges into a life of sin and debauchery, against which the voice and life of the missionary is about the only protest. On his return he calls the missionary a "cad" and speaks of his work, which he has never seen, as being useless. A journalistic iconoclast, who has probably never visited a mission station in his life, takes the sad murder of Elsie Siegel by a Chinaman in New York as his text, and writes an excoriating series of articles against the whole foreign missionary enterprise. Any enterprise is open to criticism, but that criticism should be just. Common honesty demands that the critic should have some knowledge of the subject on which he writes. The words of President Taft and William Jennings Bryan and John Wannamaker, who have visited the fields and studied the work, are worth more than a thousand such adverse criticisms as we have mentioned. As well might a mole expatiate on the non-existence of the sunshine, or one born deaf to deny the melodies of music, as for an

ignoramus on the subject of missions to repudiate the world's evangelization.

The Searcher.

He built a house in the hills—
He cared not for men—
He lived the life of the wild,
In a deep, dark glen.
And the eagles did circle above him,
The deer of the forest did love him,
The might of the mountains did move him,
And he thought of his God.

He built a house by the sea,
Far from his kind;
He lived on the ocean beach,
With the ocean wind,
And the bright waves sparkled before him,
The sea its treasure hoard bore him,
Or the storms thundered mightily o'er him;
And he prayed to his God.

He built a house in the town,
Near his fellow-men,
He lived the life of their woe,
With the poorest of them,
And he harked to the voice of their crying,
He eased the pain of their sighing,
He prayed for the souls of their dying—
And there he found his God.

—Louis Johnson Ericksen.

APPRECIATIONS OF THE LIVING-LINK METHOD.

The "Living-link" will live; for it lengthens our helping hand, dignifies church work, specializes with consequent purposeful endeavor and intensity, lifts up our vision, enlarges and warms our hearts, quickens every conscience associated, and makes prayers specific. We are driving toward a definite gate.—W. E. Crabtree, Central Church, San Diego, Cal.

This church supports Miss Kate V. Johnson in Japan.

The "Living-link" plan has made our people enthusiastic for missions. It is now a personal matter with them. Dr. C. C. Drummond is doing their work in India. Through him they are healing the sick, raising the dead, and giving sight to the blind. They know just what their money is doing. They look forward now to the March Offering with glad eagerness. They will never give up the plan.—L. O. Bricker, Maryville, Mo.

This church supports Dr. C. C. Drummond in India.

A "Living-link" missionary makes any church a world power. We feel at the Christian Temple that we have personal interests in China that are the most precious treasures in our possession, and we are now looking forward to the day when we shall plan another mission in the heart of heathendom, lest the Lord comes and finds us faithless.—Peter Ainslie, Baltimore, Maryland.

This church supports Miss Edna Dale in China.

The growing interest in the "Living-link" plan is one of the most encouraging signs in our brotherhood. It indicates the churches stand for the gospel for the whole world. There is a larger life and a determination to make the truth known to every creature. These are only representative expressions of appreciation. We could publish more than one hundred of the same character. There have been more new Living-link churches during the past year than ever before

in any one year. No doubt the increase will still be larger for the new missionary year which begins October 1st.

Our congregation had been giving about $150 to Foreign Missions. The first time the "Living-link" idea was explained and the appeal made for money to support our own missionary in the foreign field the response was enthusiastic and almost unanimous, and the necessary amount was raised with little difficulty. It has been easier since to raise $600 than it was before to raise $150, and the church is happier and at the same time does more for other missionary enterprises. Nothing has been more effective in awakening the individual consciousness and in enlisting the individual Christian. It is a sane, Scriptural, common-sense idea that appeals to thoughtful men and women.—W. E. Ellis, Cynthiana, Ky.

This church supports Miss Jessie Asbury in Japan.

The "Living-link" plan is the apostolic plan of missions. Paul, Barnabas, Silas, and Mark were the Living-links that bound the Antioch church to the foreign field.

The "Living-link" church is the living church. If "he lives most who loves most," then that church is most alive which, by the magnitude of its gifts, proves its love for the Christ who says "Go," and for the world whose very needs are a perpetual call for help. The thermometer of a church is not its prayer-meeting, but its missionary offering.—H. C. Garrison, Danville, Ky.

This church supports James Ware, Shanghai, China.

WITH THE MISSIONARIES.

John Lord reports ten baptisms at Vigan, Philippine Islands.

Garabed Kevorkian reports ten baptisms in Asia Minor. The churches are much cheered by his visits.

Leslie Wolfe writes that the work in Manila shows steady progress. In the first part of July there were fifteen baptisms in his part of the field.

Dr. M. E. Poland and wife and Miss Muriel Molland, three new missionaries, sailed from San Francisco for China on the "S. S. China," September 3d.

Leslie Wolfe reports eighteen baptisms in Manila during the month of June, and 228 during the first half of 1909. We can take the Philippine Islands for our Lord if we will.

John Johnson reports six baptisms in Nantungchow; four men and two women. Quite a number gathered to see them baptized and admitted into the church. He is confidently looking for a larger ingathering in the near future.

Dr. Mary T. McGavran says that after her return from the hills she had forty patients the first day, and from fifty to a hundred from that time forward. The women need treatment more than men; they go to a woman only.

P. A. Sherman writes that everything is going well at Hatta. There is an abundance of rain. This keeps the workers from going into the villages as much as they would like. They can go into the town and speak to fair audiences.

Mrs. Saum, of India, writes that Theodore Roosevelt visited the station in East Africa where her mother and sister and others are working under the auspices of the Africa Inland Mission. He spent most of his time looking into the work and took dinner with the missionaries.

During the first six months of the year 1909 there have been 227 persons baptized in the Manila District and five chapels dedicated. About fifteen boys are living in the Mission House and are taking Bible work; thirty-one is the total enrollment of regular students in all classes.

Dr. Shelton itinerates among the villages within two hundred miles of Batang. He treats the sick and thus makes friends with the people in the highways and hedges. On the 30th of June he and J. C. Ogden started on a month's tour to places to which he had been invited to heal the sick.

Bruce Kershner writes: "Our school work is doing well. We are up to the limit of our present capacity. Evangelistic work is difficult in Central District for both natural and artificial reasons. For this month we can report only five baptisms. I am planning to start two of our students preaching soon. They need a good deal of training yet, but are making good progress."

On November 2d the good ship "Nippon Maru" will sail from San Francisco. She will bear W. H. Hanna and wife and Dr. W. N. Lemmon to the Philippine Islands; Miss Rose Armbruster, who will be returning from her furlough, to Tokyo, Japan; Miss Edith Parker, to Tokyo, Japan, a new missionary of the Foreign Society, who goes out from Columbia, Mo.; Miss Edna P. Dale, to China, who is returning from furlough; Miss Kate G. Miller, a new missionary, from Louisville, Ky., to China.

On October 30th R. S. Wilson and wife, of Kentucky, and Miss Edna V. Eck, of Charleston, Ill., will sail for Bolenge, Africa, on the "S. S. Canada," from New York to England, and they will sail on the "S. S. Albertville" from Antwerp to Matadi, the mouth of the Congo. The church at Charleston, Ill., will support Miss Eck. G. H. Brown is the pastor. The church at Elyria, O., John P. Sala, pastor, will support R. S. Wilson. The arrival of these three new missionaries will be a source of great comfort to the missionary body on the Congo.

C. P. Hedges writes: "I never heard anything so inspiring as the work at Monyeka. Bolenge can not compare with it; neither can Longa. There are vast numbers of people within easy reach of our proposed station, and all are eager for us. The people say to the believers, 'To-day you are Christians, but to-morrow we will all be.' What is most inspiring is that out of fifty Christians there they are sending out ten of their number to preach the same Christ they have accepted. They are bearing the expense themselves. They beat us."

Bruce L. Kershner dedicated the new chapel at Baliwag, May 10th, the fifth chapel finished and set apart to the Lord's work during the last five months. Leslie Wolfe says that they are keeping up the rate of one new chapel a month. This is a marvelous growth for Manila, Philippine Islands. During the month of May, Leslie Wolfe and Emiliano Quejano conducted a Bible institute. This lasted ten days. More than thirty were enrolled. All took a deep interest in the institute, and in the written examination on the last day did most remarkably well.

EDITORIAL.

A GREAT YEAR.

The past missionary year has been by far the greatest in the history of the Foreign Society. More important and far-reaching and definite things have been attained than in any former year.

1. *Two Colleges.*—For some time a Bible college at Bolenge, Africa, also one at Vigan, Philippine Islands, have been a pressing necessity. When the year began these were by no means in sight. Now the funds have been secured to make them an assured fact. Some time will be necessary to purchase land to put up buildings and make the necessary preliminary arrangements. Such matters move more slowly in these lands than in America, but they can not move at all without the ready cash. It is well known to our brotherhood that we already have such institutions in Japan, China, and India. To provide five colleges like these within a period of ten years is no small accomplishment, thanks to a far-seeing and generous brotherhood.

2. *The Congo Boat.*—A mission steamer on the Upper Congo is an absolute necessity to the best interest of the work. The "S. S. Henry Reed," of the Baptist missions, has been floating in these waters for a number of years. Dr. Royal J. Dye lifted up his voice in faith. The brethren in Oregon heard that cry and responded. They are providing most of the funds. In consequence, the steamer will be called "The Oregon." The contract has been let and it is being built at Pittsburg, and will be dedicated during the Centennial Convention. All the funds to transport the steamer to Bolenge have not yet been provided, but they are coming in and will come. This item of expense is about $7,000. The cost of the boat, as has been announced, is $13,000. We are greatly indebted to Geo. C. Ritchey, of Oregon, and all who have in any way helped in this magnificent enterprise. It will be a durable, convenient boat, and will prove an untold blessing to all that region of "broken gloom."

3. *Wharton Memorial Home.*—A home to provide for the education of the children of the missionaries has been much needed. Through the enterprise of the management of Hiram College and the tireless efforts of F. W. Norton, and the generosity of friends, the home now exists and was formally opened October 1st. This will give joy to the missionaries. This subject was first mentioned in the meeting of the Board of Managers of the Foreign Society in San Francisco in 1905. We congratulate friends and the missionaries that the home has been secured so quickly.

4. *New Missionaries.*—The following new missionaries is the record

of the past year: Miss Edna Eck, Bolenge, Africa; R. S. Wilson and wife, Bolenge, Africa; Miss Edith Parker, Tokyo, Japan; Miss Muriel Molland, Nankin, China; Dr. M. E. Poland and wife, Nantungchow, China; W. B. Alexander and wife, Harda, India; J. C. Archer and wife, Jubbulpore, India; H. A. Eicher, Bilaspur, India; E. R. Moon and wife, Bolenge, Africa; Herbert Smith and wife, Bolenge, Africa; Miss Sylvia Siegfried, Vigan, P. I.; Miss Kate G. Miller, Wuhu, China; Dr. W. N. Lemmon, Laoag, P. I.

5. The receipts have touched high-water mark. There has been a gain every month of the year. The total receipts to September 15th amounted to $317,741, a gain of $79,253. We are expecting some good things for the last fifteen days of September.

The Foreign Society is stronger and more in the hearts of the churches than at any former time. Expressions of a deep and growing interest come from every quarter. It has truly been a great year.

AFRICA AND AMERICA.

Theodore Roosevelt is much impressed with the similarity between conditions existing in the ancient continent of Africa and the modern continent of America. This seems odd at first sight, for portions of Africa were among the very old civilizations when the whole continent of America was unknown to people of the old world. With the history of Egypt in mind, it certainly seems queer to hear the former President speaking sympathetically of the "settlers" in Africa, who remind him of the men in our own West, with whom he has worked and with whose aspirations he so deeply sympathizes. Civilization never got very far in the direction of the center of Africa, notwithstanding the high civilization which was once extant along the Nile. The ancient Egyptians were not explorers, as we understand explorations. While this new country of America was being traversed in every direction by the enterprising pioneer, the great heart of Africa was left untouched. Some of us can remember when our school maps of Africa were marked with countries and towns only along the edge, while the word "unexplored" was written large over the center of what then truly was the "Dark Continent." It is dark no longer. The shafts of gospel light have pierced through and through almost its entire gloom. There are comparatively small tracts which have not been traversed by the traveler and missionary since Livingstone got lost and Stanley found him. Mr. Roosevelt earnestly pleads for human treatment of the natives and approves heartily of the work of the missionaries. He says: "Remember that righteousness and our real ultimate self-interest demand that the blacks be treated justly. I have no patience

with sentimentalists, and I think sentimentalism does more harm to individuals than brutality. I believe in helping the missionary of whatever creed who is laboring sincerely and disinterestedly with practical good sense." We are doing something to dispel the gloom that broods over the great land. Our mission at Bolenge is a bright star in the dark night of heathenism of the Upper Congo. This great mission should be enlarged and many like it planted by our people in other parts of the "submerged continent."

A HERO NEEDED.

The cablegram that announced the death of Dr. Loftis asked that another physician be sent on at once to take his place. When Bishop Hannington fell, the question, "Who will take his place?" was asked in an audience of Oxford men. Two hundred rose in their places and said with one accord, "We will." Hobson asked for seven men to assist him in taking the *Merrimac* into Santiago harbor. Four thousand volunteered. Every man in the fleet wished to have a part in the perilous enterprise. Tibet is the most remote and most difficult mission field in the world. It was its remoteness and difficulty that appealed to Dr. Loftis. His desire was to spend his life in that field where the difficulties are most numerous and, to all human appearances, most insurmountable. A man of the same spirit is needed to take his place and work. A hero is needed. There are thousands of young physicians waiting for patients; the one who goes to Tibet will have a hundred or more patients every day of his life. Dr. Loftis' vacant place is a post of honor; the most gifted physician in America might well aspire to fill it.

HOW ABOUT MISSION STUDY?

The time is at hand for the organization of fall mission study classes. Following the Centennial Convention there is promise of a great movement along this line. Preachers are coming to see that their people need to know the fields and forces to be vitally interested in missions. Endeavor societies are making mission study one of the chief features of their work.

Mission study is fascinating because it deals with great living issues. It has to do with world movements. The missionaries are determining the fate of nations. Mission study deals with great countries, fascinating people and inspiring movements. It is alive with topics of to-day which interest live people. This is what the great Englishman, Alexander McArthur, M. P., says:

"I believe the advancement of civilization, the extension of commerce, the increase of knowledge in art, science, and literature, the promotion of civil and religious liberty, the development of countries, rich in undiscovered mineral and vegetable wealth, are all intimately identified with and, to a much larger extent than most people are aware of, dependent upon the work of the missionary, and I hold that the missionary has done more to civilize and to benefit the world than any and all other agencies combined."

How can a wide-awake, up-to-date Christian stand it to be ignorant concerning these great issues? Mission study challenges every earnest Christian to participate in the world movements of to-day.

Mission study is the only solid, permanent method of arousing the church to its missionary duty. Only through education will the church be fired with enthusiasm for world conquest for Christ. Proper education can not possibly come simply through the pulpit. There is not time and room for it. Each church should have its group of missionary specialists. Those who know because they have learned. How this band of authorities swing the interest of the whole church. How they leaven the whole lump. How they cheer the preacher's heart. How they increase the missionary offerings!

We must study God's world as well as God's Word. What is needed to-day is a new study of the Word, with a map of the world beside it, so that the student can keep step with God's progress through the nations. When we know what our Lord is doing in his world, then will the Bible have new meaning to us.

Why not begin our new century with a great campaign of missionary education? Let us take advantage of the universal thirst for knowledge to implant knowledge of the greatest enterprise, the winning of the world for Christ.

DR ZENAS SANFORD LOFTIS.

Zenas Sanford Loftis was born in Gainesboro, Tenn., on May 11, 1881. He took his medical degree from Vanderbilt University. Before entering the medical college he became a Student Volunteer. His desire was that he might be sent to that part of the field where the difficulties were greatest and most numerous. It was that desire that led him to go to Tibet.

On the 15th of September, 1908, Dr. Loftis sailed from San Francisco for China. After some time spent in Nanking in the study of the language, and arranging for the transport of his baggage, he started up the river for Batang, on the border of Tibet. He reached his destination June 17th. At the time of his arrival he was in good health and in capital spirits. In a letter written twelve days after his arrival, he said that the

missionaries gave him a right royal welcome. He was delighted with his field and with his associates. He said, "You could not have sent me to a place that would suit me better." In a letter written the next day, he said: "I am exceedingly well pleased with my field. The Sheltons and Ogdens are about the finest people for this country that you could find. They are certainly splendid people. If you can find any more like them please let us have them."

Dr. Loftis writes further about Batang: "This is certainly pioneer work. We are just where the missionaries in China were a hundred years ago, and where Livingstone was when he laid down his work. We are just at the beginning. So do not be disappointed if our results do not count up as they do in Central China and Bolenge. If we pave the way for others, we will do a large work. As the station here is asking for another man, I make bold to offer a suggestion. Do not send us a fellow who does n't know what hardships are and who can not stand the hardest kind of life without growing sulky or sick. A fellow who is not looking for tough propositions will be sadly out of his element here. After studying the problems and hardships of the Central China Stations, I have decided

The Nashville church, as decorated for the memorial service in honor of Dr. Loftis. This church supported him. P. Y. Pendleton is the minister.

that we have all that they have, and more. It takes too much time and expense to get a man here for him to turn out a failure or a blank. I may not do much, but if I know myself I will not cry 'enough.'"

In a letter from James Ogden, dated July 1st, he thanks the committee for sending Dr. Loftis. He said: "We all feel that he is just exactly the man that we wanted. The way he has roughed it has trained him for this field. The sacrifice he has been compelled to make shows the stuff of which he is made. If you can find us an evangelist of the same kind, we will be truly glad."

Dr. Shelton writes to the same effect. He says: "Dr. Loftis is here and we like him the very best. He is just the kind of man for this country."

On the 14th of August a cablegram was received announcing the death of Dr. Loftis from smallpox and typhus fever. No particulars of his illness or death have been received. The message was carried five hundred miles by a messenger to the first telegraph station. It is safe to say that Dr. Loftis died as he lived.

The death of such a man is a great grief to all concerned and a great mystery, but in a work of this sort the death of a worker or any number of workers need not surprise nor discourage any one. The thing to do is to send another physician to take Dr. Loftis' place. Almost as soon as the report of his death reached Nashville, a medical student volunteered to go to Tibet and carry on the work that Dr. Loftis planned to do. The workers die, but God carries on the work.

A CENTENNIAL CHALLENGE TO HEROISM.

"O, I am so glad that I did not stop on the coast, but came on up here where the people are so much more the bond-servants of sin."

These words are from one of the last letters received from Dr. Z. S. Loftis before his death. They were written from Ta Chien Lu, in far Western China, just as he was about to start on the final eighteen days' journey to Batang, on the borders of Tibet. Do these words not sound like some of the heroic utterances of the Apostle Paul?

Dr. Loftis was on his way to the remote hermit nation, the hardest and stubbornest field among the company of nations. The last land to have its doors battered down by the soldiers of the cross. An isolated land, lifted far on the top of Asia, twenty-five hundred miles overland from the coast of China. Dr. Loftis traveled nearly four months by boat and houseboat, in sedan chairs, and on Chinese wheelbarrow to get there. He suffered dangers of cataract and precipice, robbers and pestilence. He traveled alone in a strange land, but ever anxious to press on and serve for Christ in the remote field he had chosen. As he is about to reach

his goal, he shouts back to us in the homeland, "I am so glad that I did not stop on the coast, but came on up here where the people are so much more the bond-servants of sin!"

These words by Dr. Loftis ought to ring from every pulpit in our brotherhood. Let every preacher speak them from his inner heart and inspire the youth of our churches to higher, nobler endeavor. Let us pause in our urging of young men to enter the ministry because of the large returns possible in the number of souls that may be won, and let us *challenge* them to preach! Let us tell them how hard it is. Let us emphasize the hardships and suffering and heroism of the way of the cross. Let us speak of lonely fields and sin-steeped cities; of stubborn idolatry and pagan walls to be razed. Let us have them think of Paul's militant words, "A great and effectual door is open to me, *and there are many adversaries.*" What a trumpet blast to true Christian manhoood!

Dr. Loftis spoke in the spirit of Christ, and his brave words are the key-words of world-wide missions. The law of Christian obligation is not determined by the bulk of returns. We are not simply to preach the gospel where it is received with open arms. The call of the great commission is as strong from the reluctant as from the willing fields. The man of Macedonia who called Paul was Jesus; the real Macedonian did not want him to come.

The lightning zigzags across the heavens. The stream flows in a tortuous course. The railroad avoids the mountain. Natural law says, "Follow the lines of least resistance." But spiritual law proclaims, "Go ye into all the world and preach the gospel to the whole creation." In the foreign fields we must be as fair and loyal to the lands where the missionaries sow in hope and water the seed with their tears, as where they come soon rejoicing bringing in the sheaves.

Ten years ago our missionaries went to the heart of the Congo. With undaunted faith they planted a feeble station on the equator, under the fierce heat of the tropical sun. Their movements were hardly recognized by our brotherhood. They were surrounded by fierce, beastly cannibals. These missionaries toiled in loneliness, supported by the prayers of a few faithful ones at home. For a few years their efforts seemed fruitless. Our people referred to the Bolenge work with reluctance and doubt. Many thought that the efforts there should cease and the missionaries brought home. Finally, the first converts were baptized. The few believers grew to dozens, then to scores, and now a Pentecost has come on the Congo and hundreds are being baptized. It took them years to win the first convert. Now thousands in remote villages plead for the gospel teacher. The first little band of disciples has grown to a great church, which far outstrips us in missionary zeal and sends its own scores of evangelists to

preach the unsearchable riches of Christ to the distant cannibal villages. Results on the Congo have startled and awakened our people. Prayers are ascending everywhere for our work and workers at Bolenge. The awakened African consciousness of our people should lead us to the spiritual exploitation of that wonderful field until the Bukundo nation belongs to our Christ.

But let us not forget Tibet. Our prayers should ascend for those few lonely workers as often as for those who toil in fruitful Africa and the Philippines. How bruised are the hearts of those Batang missionaries as they mourn the loss of the brave doctor who came to help them! They are planting the gospel seed in a new, reluctant land. They are watering that seed with many tears. They toil patiently in the lonely isolation on the "roof of the world." Dr. Shelton's furlough home is due. He must now stay until another medical missionary can go and stand in his place. As of old, the voice of Jehovah sounds forth, "Whom shall I send, and who will go for us?" That voice rings throughout our great, prosperous brotherhood. Who will step forth and answer God's challenge?

Let us go up to Pittsburg to celebrate great victories of multitudes won to Christ. Let us also go up to thank God that he has called us to the places where the task is long and hard; to lands where the gates are bolted, the highways barred, and the adversaries a legion.

AARON AND HUR.

In the course of a great battle Moses stood on the top of a hill with the rod of God in his hand and prayed. While he stood thus and interceded for the men who were fighting on the plain below, Israel prevailed. When his hands fell to his side, the enemy prevailed. Moses' hands were heavy, he could not hold them up for any considerable time. Seeing this, Aaron and Hur took a stone and placed it under Moses. Then they stayed up his hands, the one on the one side, and the other on the other side. Thus sustained, his hands were steady till the going down of the sun. "And Joshua discomfited Amalek and his people with the edge of the sword."

Joshua and his soldiers could fight; they did what they were able to do. Moses looked on and held the rod of God in his hand and prayed. Aaron and Hur had no part in the battle. They used no weapons. But they helped to win the victory for the Lord's cause. Had they failed to do their part, the day would have been lost; they did what they could in staying the hands of Moses, and the day was won. Their part in the conflict was as necessary and as effective as that of the men clad in armor and wielding swords and spears.

It should be now as it was that day in the wilderness. Strong men thoroughly equipped should be arrayed against heathenism and superstí-

tion in all their forms. They should play the men for their God and for their people. They should do exploits. Their heroism should call out the latent heroism of their brethren at home. Men and women to serve as missionaries are as essential to-day as were the men that fought under Joshua. In the absence of such workers nothing will be done. The nations can not hear without preachers, and men can not preach except they be sent. The pulpits should help with their supplications. Fervent and effectual prayer should ascend before God like incense day and night. The pulpit should say concerning the missionary enterprise: "If I forget thee, let my right hand forget its cunning; let my tongue cleave to the roof of my mouth if I prefer not thee to my chief joy." All the redeemed should uphold the pulpit in this attitude. The elders and deacons and the entire membership should join in thanksgiving and in petition on behalf of this great cause.

Many young people are ready to go out. They have consecrated their lives to their Lord to serve him in this capacity. They say, "Here we are; send us." There are churches that do their full duty. They give more for missions than they spend upon themselves. Their ambition is to be, and to be known as, missionary churches. In joining them the converts are given to understand that they are joining missionary organizations. Prayer is offered continually on behalf of this work and the workers. There are single men and women who support one or more missionaries. Some support a dozen. A teacher whose health does not permit her to go to the field, sends a representative. Two sisters combine to support the third. Some who are able go out at their own charges and support a whole station besides.

Men who will pray for this cause are needed in the pulpits. If ministers of the gospel will pray the Lord of the harvest to send forth laborers into his harvest; if they will pray that some of their own flock may be so moved upon by the Holy Spirit that they will volunteer; if they will pray in faith and without ceasing that their churches may do their full duty, they will see certain definite results. More workers will be sent out and those now on the far-flung battle line will take heart and hope and will prevail. Their strength will be as the strength of ten, because of the volume of prayer going up for them at home. Liberal offerings will be made by the members. Prayer will avail where the sermon does not.

Those who can not go to the front and can not fill the pulpit, can encourage and assist those who do. They can tell their ministers of some urgent need or of some special peril or of some signal victory and ask them to remember it in prayer. Those who have been blessed in basket and in store can support those who are on the field and those who are eager to join them.

What is needed is that the whole body of believers be enlisted. Every redeemed soul can help in some way. Every one can contribute of thought, or sympathy, or prayer, or substance to the work. There is an abundance of money in the churches, but it is not set aside for this purpose. Christian people consume it on themselves or hoard it, and the one work their Lord assigned them is neglected. As a result, those who are willing to go can not be sent because of empty missionary treasuries. If all Christians could be led to do all that is in their power, the parting command of our Lord could be obeyed in a single generation. If that could be done, there are some living now who would not taste of death till the idols would be utterly abolished, and till the kingdom of the world would become the Kingdom of our Lord and of his Christ.

SOME RECENT ATTACKS ON MISSIONS.

The Jeffersonian, a magazine published in Atlanta, has been attacking the missionaries and their converts. Charges that have been disproved many times are published as if they were new and as if they had never been answered. Some readers who do not know the facts are distressed.

At the request of one of our ministers in Georgia, the president of the Foreign Society took up one of these articles and confuted it point by point. He showed that the charges made were absolutely without foundation in fact or truth. The editor refused to publish the reply to his charges. He wishes his readers to see one side only. His charges are as flimsy as they are false.

One reader of *The Jeffersonian* was troubled, and wrote for information to the editor of *The Missionary,* a magazine published in Nashville. The editor of *The Missionary* referred the letter of his troubled correspondent to Mr. W. T. Ellis, a recognized authority on missionary subjects. Mr. Ellis' answer to the charges of *The Jeffersonian* are as follows:

Dear Mr. ————:

I have your inquiry concerning the points upon foreign missions made by the Hon. Thomas E. Watson. I recommend to Mr. Watson the proverb that says, "It is better not to know so many things than to know so many things that are not so." His statements do not need detailed answer, for he is simply speaking out of ignorance. No well-informed enemy of missions will substantiate him in his charges. I made a first-hand study of missions throughout the Orient for a syndicate of newspapers, and it became my painful duty to make a greater number of detailed and definite criticisms of missions and missionaries than probably have ever before been put into print. So I can not be accused of prejudice when I say that I find myself unable to substantiate any one of his criticisms. If Mr. Watson had to make the sacrifices and endure the hardships in the pursuit of his religion that

are made by native Christians in China, Japan, Korea, and India, his religion would mean so much to him that he could not view with equanimity the baseless and thoughtless criticism of men who call themselves "liberal," when they are merely ignorant of the facts. I write thus frankly, having a full appreciation of Mr. Watson's political principles and literary ability. I would count it a privilege to have him for a friend, but assuredly one of the first offices of friendship that I would try to fulfill to him would be to warn him to beware of speaking unadvisedly with his lips.

Cordially yours, W. T. Ellis.

The Jeffersonian has been publishing some things purporting to have been said by Dr. Paul Wakefield. Some friends of the Foreign Society are concerned and talk of discontinuing their offerings to foreign missions. Paul Wakefield did not say the things attributed to him. He said the exact opposite. No one but a fool would say what he is charged with saying. No friend of missions need lose sleep over the stale charges in *The Jeffersonian.*

FACING A BETTER CENTURY.

The keyword of God's revelation to man is "Better." He has given to the race a "better covenant enacted upon better promises." His test of all movements is the same. The enterprise that is not always looking for better things is not his enterprise. With him to bivouac is to die. According to the artist, Father Time brings us face to face with the second century of our reformatory movement. Mighty things have been accomplished; great victories gained. Pittsburg will be a convention of review, of retrospect, of congratulation. The test of the past, however, will be its contribution to the future. If the movement has been a success, it will be because the first century has laid a strong foundation for a greater second. We believe our people are on the threshold of a wonderful era of achievement.

We have no uncommon gift of prophecy. Our ability to see the future is dependent upon our interpretation of the past and present, together with the telescopic aid of faith. But we have the temerity to prophesy concerning one phase of the work of our brotherhood for the coming century. What is the outlook of our people in world-wide missions? We believe the great keyword of this movement is also better, *better,* BETTER.

1. *A Better Plea.*—Better, because better understood and better enacted. There is nothing better than a restoration of primitive Christianity, but what was primitive Christianity? It had just two messages in it: An invitation to the world, and a command to the Christian. To the sinner primitive Christianity said *come;* to the disciple it said *go.* The missionary spirit is the Spirit of Christ, and the Spirit of Christ was primi-

tive Christianity. Our new century will see this emphasized. Orthodoxy will not consist simply in loyalty to the idea of Christian union and a clear statement of first principles, but also in loyalty to Christ's program for world redemption. We will prove our plea to our religious neighbors by outstripping them in missionary conquest. Because we claim a *better* platform, we will also wage a *better* campaign. We will urge with no less vehemence Christ's prayer "that they all may be one," but we will execute with equal fervor his command, "Go ye into all the world."

2. *A Better Vision.*—In our new century we believe our people will be discontent with meager purposes. If we are content to prosecute a little scrimmage with little ideals and little plans, we will wane. We will have better vision. Our people are destined to feel the sweep and swing of world-conquest. Our campaign, if we are worthy of our plea, must overstep a district or a nation. America has been strategic ground for the beginning of this movement; now we can only be true to our New Testament ideals by having a large part in world-conquest. Our vision must be limited by human need alone. With this new century vision we will escape the curse of a morbid and diminishing piety. Narrowness and pessimism will vanish as consciousness of world-debt takes hold of us. The microscopic temperament which magnifies difficulties and manufactures panic will be displaced. The telescope of faith will make us look beyond the yardstick measurings of criticism. A better and a bigger vision will give us a stronger and a purer heart. World-conquest will be our passion, and our love for a lost race will outrun the tides.

3. *A Better Generosity.*—Our gravest new century problem lies here. Our people are growing rich; if we do not grow rich in the grace of giving, we are doomed to be a selfish and disappearing people. But the tide is rising. We prophesy that the most marked growth of our people will be here. We will be better givers. As we give ourselves, we will give our means. Our higher ideals of Christian life will mean higher ideals in benevolence. Bolenge, Africa, will cease to be the only church in our brotherhood where tithing is identical with church membership. People will volunteer to stay at home and make money for the Lord as they volunteer to leave home and go to the far fields. The new century will see our false delicacy in regard to coin disappear. We will no longer hesitate to ask for money. We will challenge a Christian to give with as little hesitancy as we ask a man to accept Christ. There will be a better adjustment of individual expenditure. Our question will be, "How much dare I spend on myself or my family?" And not, "How much can I spare for God?" There will be a better division of our gifts. We will give more for work in the homeland, but vastly more for the great foreign fields. The stretch of ocean miles will not then shrink our sym-

pathy for the lost. We will spend as much for the work in heathen lands as we do for the homeland. Instead of a church spending $5,000 a year on its local work and sending a paltry $100 to save the heathen, it will raise $10,000 for the homeland and duplicate it for the distant fields. Before the century is half gone our people should be giving $10,000,000 a year for foreign missions and supporting 2,500 missionaries.

4. *Better Results.*—Our new century will see victories in foreign fields of which we have hardly dreamed. God's progress is in geometric ratio. We have been patiently planting the seed. The time of harvest is fast approaching. We are now organizing native churches and training native converts. These churches and converts will soon be a great multiplying agency in themselves. Twenty-five years more should witness the initial evangelization of the Philippines and the possibility of withdrawing our missionaries. Uganda was Christianized in twenty-five years. Our missionaries on the Congo have had far greater and more permanent success than was realized in the early years of the Uganda work. Dare we not hope that our present missionaries will live to see the Nkundo race Christian? The task in China and Japan and India is slower, but the leaven of Christianity is working mightily in these nations. Who can say what tides of life may sweep those lands within the reach of a century? The times are big with promise. Our missionaries are filled with hope. We are on the threshold of better things. Our new century will be better in all the things of world conquest—better, *better,* BETTER!

A LESSON FROM THE CAMEL.

The camel, at the close of day,
  Kneels down upon the sandy plain
To have his burden lifted off
  And rest to gain.

My soul, thou, too, shouldst to thy knees
  When daylight draweth to a close,
And let thy Master lift the load
  And grant repose.

Else how couldst thou to-morrow meet,
  With all to-morrow's work to do,
If thou thy burden all the night
  Didst carry through?

The camel kneels at break of day
  To have his guide replace his load;
Then rise up anew to take
  The desert road.

So thou shouldst kneel at morning's dawn
  That God may give thee daily care,
Assured that He no load too great
  Will make thee bear.

—The British Weekly.

CONTRIBUTED ARTICLES.

THE MACEDONIAN CRY.*

GEO. ELLIOTT.

"And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us." —Acts 16 :19.

This is the story of the beginnings of world evangelization. We stand here at the well-head of that river of gracious influences, which here, bursting its Asiatic bounds, has widened into the Christian civilization of Western Europe and America. How little did Nero, upon his imperial throne, the contending politicians of the decadent Roman Senate, the busy merchants and pleasure-seekers of Corinth, or the pedantic philosophers of Athens suspect that on the borders of the West, facing toward the sunset, there stood a Jewish tent-maker, with his humble companions, whose message and ministry should change the whole character of the empire and turn the entire trend of earthly history!

I. The Place and the Period Were Both Strategic.

Here at the Hellespont, then, as now, dull Asia comes face to face with energetic Europe; it is a world-meridian, parting the East from the West. Even now, after nineteen centuries, it is the most important frontier in all the world.

1. *The place is rich in historic interest.* Troas is thronged with great memories—of Troy town and its tragic tale; of Priam's palace and its fatal fall. Here are the graves of Hector and Achilles, the rival heroes of the East and West, and the scenes made immortal by the undying song of the blind bard of Greece; here rise the story-haunted mountains, such as sacred Ida; and storied streams, the Scamander and the Granicus, that once ran red with heroes' blood and rolled their shields and bodies to the sea, whose silver ripples still seem to sing a strange poetry of the past.

2. *It is a notable episode in the history of the "Eastern Question."* The East is facing the West. There has always been an Eastern Question, and there always will be, until the Lord Christ's kingdom comes in perfect power—that kingdom in which there is neither "Jew nor Greek, barbarian, Scythian, bond, or free." The contest between Oriental and Occidental ideals is irrepressible; peace can only come when they are both fused in nobler and more inclusive world-ideals. The contest has gone

*From "The Beauty of Jesus."

on since time immemorial; its beginnings are lost in legend. The fabled rape of Europa (which still gives its name to the Bosporus); the Persian wars, which raised Greece to greatness; the conquests of Alexander, Pompey, and Cæsar; the conflict with the Moslem, from the Crusades down to the present dying throes of the "Sick Man of Europe;" the contest between Saxon and Slav for Asiatic supremacy,—all these are but the external incidents of a spiritual struggle between the East and the West, the past and the future, the old and the new, the living and the dead. Byzantium is still the gate of the Empire; well does the unspeakable Turkish sultan, who rules there, call himself the Sublime Porte, *i. e.*, the High Gate.

3. *It was a time of world-crisis.* The period was not less significant than the place. The West was in search of a religion; ancient cults were losing their charm; ethnic faiths were decadent; the temples were crumbling, and the old gods were becoming forgotten. There had been preparation, both in politics and in culture, for the new faith. The conquests of Alexander and Cæsar had given the world a universal empire under whose protecting ægis of law the gospel was sheltered. Greece gives to the East its language of common intercourse, the richest and most marvelous tongue ever spoken among men. The boy Paul, in Tarsus, learned as the common speech of his childhood the language in which he afterward preached in Macedonia and Achaia. Plato and Aristotle had opened intellectual doors which the new faith readily entered, enriching its simple spiritual ethic with their philosophic statement. The human race had come of age to receive its royal inheritance; it was the "fullness of the times."

It was also a crisis in the life of Paul. His own wish was to complete his Asiatic triumphs. He looks longingly toward Bithynia, and southward toward proconsular Asia. He can turn neither northward nor southward, and he can not go back, while a vision of the night guides him forward and westward.

II. The Man and His Message Are Matched With the Providential Purpose.

Paul is the man for the opportunity. He is a Hebrew of the Hebrews, learned in the law of Israel, versed in its history, saturated with its ideals; he was born a Roman citizen, and can everywhere plead the protection of Roman justice for his work; he was born in a great Grecian city, and could speak the Greek language, and had absorbed to some extent its philosophy and culture. By character, birth, and training, he was the predestined world-evangelist, the chosen apostle of expansion. If we count Jesus, as we must, the first and greatest of all missionaries, next

to him we must certainly place Paul, who so passionately loved and so loyally served his Master.

1. *He is a man of visions.* His conversion was caused by a vision beheld at noonday on the Damascus road. His ministry was guided by direct revelations through sight and speech from God. A supernatural element filled his life and shaped it. He was under a heavenly control, and is ever sensitive to the divine guidance. Every great work begins in a dream. The lofty souls who have dared greatly and done nobly were those who first had dreamed splendidly.

2. *He is a man of action.* With Paul, to hear is to obey. He is no impracticable dreamer, but a practical man, who translates his dream into reality and by his visions shapes his life. It was so from that first call to service on the Damascus road; he "was not disobedient to the heavenly vision." His dream cost him something. It meant more than to paint it in a glorious speech; it meant suffering and sacrifice, with martyrdom at the end of it all. So when the divine vision and voice comes, he acts as becomes the bondservant of Jesus Christ. The hand of God is upon him, and before another night can bring another dream his boat is plowing toward the sunset, answering the call for help.

3. *Paul had a message of world-wide meaning.* He was by conviction the apostle of expansion. The circumstances of his conversion and call had given him a wider conception of the gospel than the Jerusalem Church had yet attained. He had broken through Jewish exclusiveness, and made the whole world his parish. To him humanity was one; all lost in Adam, and all included in the mercy of the cross. He had a universal message, one that could be translated into universal speech. Beneath all racial types, national traits, differences in customs and culture he saw the moral unity of man.

Christianity is a universal religion. Christ is the Desire of all nations, the solitary Hope of a dying race.

III. The Vision and the Voice Are Both Significant.

Visions are revealers of life. What we are determines what we see, whether waking or sleeping. We dream of what is in our minds. The miser's eyes are full of the yellow luster of his gold; the mother sees in fancy the fair face of her babe; the merchant beholds bargains and profitable ventures; the soldier's sleep is stirred with the sounds of strife. What does such a man as Paul see in his vision?

1. *He saw a* MAN. It may be significant that no note is made of any class distinction. It is a man—not a priest, warrior, laborer, king, peasant, or philosopher; it is a representation of our common humanity, and thus a mouthpiece of groaning creation, with a voice tuned to utter

the sigh of the race. To be sure, he is specialized as a Macedonian; the dream that leads to duty must be definite.

2. *He saw a* MAN IN NEED. It is a man in earnest who cries, "Come, help!" It is not implied that Macedonia was conscious of its need. No deputation came to meet Paul on his arrival; no crowds greeted him at Philippi. But the world's want is a call upon our hearts for sympathy and succor. The call was really from God, who inspired the vision; for every vision of need is a command of Christ. The wretchedness of the world is a pull on the heartstrings of every true Christian. These visible voices greet us in our own streets; while the far-off heathen world out of its unspeaking need cries: "Guide us, for we are blind; comfort us, for we are sad; deliver us, for we are in bondage; help us, for we are weak; save us, for we are lost."

3. *What was the outcome of the vision?* At first, apparently, only little. He came to Philippi to find not a man, but a company of women holding a prayer-meeting in a quiet nook by the riverside. Yet there began the first church in Europe, the most loved and most loving church of the New Testament. Under Paul's preaching, Jesus Christ won that day a nobler victory than that which Julius Cæsar had won at Philippi a generation or two before. It began with the conquest of a woman's heart, but it meant the subjugation of the Western world to the cross. In the background of the dream, behind the man with his beckoning hands and pleading voice, was all Greece and imperial Rome; more, there were, in shadowy distances, the vigorous Northern nations and far-off America itself, then lying hidden in the secrecy of God and the fastnesses of his purpose, awaiting the coming of other providential moments and other men with great visions of spiritual victory in their eyes. When the gospel conquered us, we became debtors to the dream and the swift obedience of the apostle.

What if he had not obeyed the voice? The chariots of the Christ, rolling on their way to the millennial glory, too long delayed as it is, might have dragged more heavily and lingered longer in the track of time. The new faith might have gone Eastward against the tides of life and march of light; might have subdued the Arab, the Persian, the Hindoo, and the Chinaman, and we to-day be receiving the truth of Jesus at the hands of Oriental teachers. But, just because he obeyed, that silent East, where the day is born, invites us to follow the path of the vision, which still calls, "Come over and help us."

To-day we stand in Paul's position, with some differences. We have gone so far Westward that we again face the East. Christianity, victor at the gates of the sunset, now thunders at the golden doors of dawn. We are still following Columbus on the road to the Indies, and are demonstrating his theorem, if you go West far enough you will get East. We pro-

pose to overtake the morning in the lands of its birth. By invention and discovery man has become ubiquitous. God has made the world smaller for us that we may win it the more easily. We, too, like Paul, are facing decadent faith, and the breaking up of ancient creeds and customs. The great, stagnant sea of Asiatic conservatism and African savagery is swelled by mighty tides of influence, and broken into majestic billows of surging life, and over the formless void broods the Spirit of God.

SKETCHES FROM MRS. DYE'S NEW BOOK ON THE CONGO.*

These Bolenge Christians are all total abstainers from tobacco, hemp, liquor of all kinds, and every other heathen habit. They say they don't want even the smell of old life left upon them. Any one not conforming to the confession he or she has made before many witnesses is disciplined. No difference is made for rich or poor, but all suffer alike. If the offense is slight, they are denied the privilege of the Lord's table, and nothing causes them much deep sorrow. This is sure to bring true repentance and a speedy return to the straight and narrow way which leads to life. No sin or tendencies to even the appearances of sin are passed over or winked at, either by the church or the missionary. Thus the membership is always made up of living, active members, all others being dropped from the regular list after many repeated warnings and much teaching.

During the eighteen months of the very serious illness of the writer while on the field the fidelity and tireless devotion of the people was remarkable. Once during this time letters from home brought the news of the dangerous condition of one of the little daughters of the invalid, she not being expected to live. The children had been left in America because of the deadly climate of the Congo. A later letter brought better news. About this time the native evangelists and their wives returned from their two months' trip. Two of these women came to visit the sick mother to ask for the last news of the daughter who had been born among them. They were so relieved to hear of her improvement, and one of them said, her voice choking with emotion: "When I heard about it, I was filled with sorrow. While I was gone this little while, every day I kept thinking of Bocinda (her own daughter), and longing to see her. Then I thought of you, sick so long and so far from your children,

*This volume should be read by our whole brotherhood. It will be ready for the Pittsburg Convention. Mrs. Dye's remarkable story of the hand of God on the Congo reads like a new Acts of the Apostles. The book is being published by the Foreign Society. It will be about 300 pages, nicely bound in cloth, with many illustrations, and will sell for 50 cents.

and for them to be sick, too. I never knew before how much you must have loved us to come and leave them." The other woman was the wife of Lokange, the tax-gatherer. She, too, had been ill while away with him on his preaching tour. One day the people met to pray for her. "But," she said, "they prayed for you first, then for me. Our hearts are crying out to God for you, wherever we are—at home, in our gardens, or at church. We can not pray for ourselves until we have first remembered you." Any one would have a heart of stone not to be won by such words of sincere, loving appreciation. How their words of sympathy are treasured by us! What a miracle of grace had been wrought in their hearts!

For weeks during this trying time there was only one white face seen. The anxious husband watched alone, yet not alone, for by night and by day a noiseless group of native Christians never left the house. Thus they kept with him the lonely vigil, waiting and watching for a glimpse of his face to see if the patient was better. Is it any wonder that we love them? This was indeed the fellowship of suffering.

Intole is one of the elders in the church at Bolenge. He is the only man in it who can soundly rebuke a member or all the members and be loved the more for it. His is a singularly beautiful character. When a young man he married a young girl, Tukonzo, some years his junior. He had no other until Bosungantoke, the belle of the village, was bequeathed to him at the death of a friend. Not long afterwards he began listening to the gospel message, and finally decided to become a Christian. He loved the beautiful woman who had come to him, but he told her she must leave him and return to her family, for Tukonzo was his only real wife. Bosungantoke was frivolous and had never paid any attention to the new teaching. She was astounded by this command of Intole, for she knew he liked her. She finally saw he was not jesting, so reluctantly left him to find another subject for her charms. This was the means later of her thorough conversion, and to-day she is the wife of one of the strongest Christian men in the church. Intole had all of his life been an inveterate smoker, and his heart had become diseased, so that frequently but for quick medical aid he would have died. He gave up the obnoxious habit, but the disease has not left him. He became a sawyer and learned the carpenter trade, by which he now earns a good living. He makes coffins for some of the more aristocratic heathen, who pay him well, and he far exceeds the tithe in his giving. He dare not leave the station long because of his need to be near the medical missionary, so he works and supports an evangelist, who goes in his place. Meanwhile he is a real shepherd to the flock at home, and diligently watches and helps them all.

As in the New Testament Church, the Bolenge Christians meet together each Lord's day to break bread, and this is to each and all a sacred feast. By it they themselves testify to being kept from sin and temptation through the week. They say that the thought of meeting at the Lord's table comes ever before them in time of sudden temptation and keeps them from falling. Often the non-resident members will come long journeys by land and by canoe to be present at this communion service. It is to them the inner sanctuary where He comes to meet with them. Many times they must return to their homes as soon as the service is over, but they feel repaid, as indeed they are. After this service every Lord's day morning baskets are passed and a free-will offering received, which again is over and above the regular tithe. No offerings are taken at regular services, so the church is almost entirely supported by the offerings of Christians only. Occasionally those desiring to be taught more perfectly the way of life ask for the privilege of making systematic contributions, which of course they are permitted to do.

AFRICAN MEDICAL TREATMENT.

Those who have any doubt as to the need and merciful mission of the Christian doctor in heathen lands should read the following extract from the letter of Mr. Scouten, writing from Kambui, East Central Africa. It is an account of a native medicine man trying to cure a lad and girl of malarial fever. The writer *saw* what he recounts:

"A hole was dug, in which were placed large banana leaves, to form a receptacle for the concoction. The hole was filled with water, part of it first being poured out on the ground beside the patients. Then the doctor took part of the intestines of a sheep, and rubbed a little of the filth from them on the foreheads and palms of the sick, and on their relatives. Then he prepared his decoction. From gourds which he carried he poured out colored powders and mixed them up in his improvised bucket. He seated the patients close to him, and then tied them together with a small vine around the foot of each.

"The most important item in the treatment was now produced—the stomach of the sheep which had been killed for the occasion, the flesh meanwhile roasting at a little distance, to be eaten by the medicine-man when he had finished. Through a hole, made in the side of the stomach, the patients were made to suck out its fluid contents, after which the remainder was emptied out into a hole, and completed the ingredients of the decoction.

"The doctor then took a bunch of herbs, tied together at one end, in each hand, and dipping this swab into the mixture, put it to the mouths of the patients, the young man and the girl, simultaneously, at the same

time reciting in a sing-song tone of voice: 'By this I take away all the evil effects of whatever is troubling you, the attacks of evil spirits, whatever poison you may have eaten, whatever harm has been inflicted upon you by blacksmiths (supposed to be gifted with superhuman power), whatever of evil has come to you in the path, whatever distress has been brought upon you by your enemies, and all the diseases with which God has afflicted you.' This and a lot more the old doctor thrice repeats, all the time dipping out to the long-suffering patients this horrible concoction, first with the bunch of herbs, and then with the foot of a kid or some other small animal, and afterward with a brush of herbs dipped in the mixture, sprinkling the ground all around them and then brushing them down, from head to foot, and when he had finished, shaking the brush out at a little distance, with the words (referring to the various ills from which he was relieving them), 'Those are they.'

"The final act in the ceremony was to anoint the nose and thumbs and great toes of the man, and some other spots on the body of the girl, with some kind of white paint. They were then released and told to go and get well. Both patients were next day in a dying condition."

THREE LETTERS FROM DR. LOFTIS.

The first gives an account of his trip up the river; the second tells of his journey from the river to Ta Chien Lu; and the third gives an account of his arrival at Batang. These messages were written to friends in Nashville and Louisville. Soon after his arrival at Batang, Dr. Loftis died of smallpox and typhus fever. This issue contains the first letter; the others will appear in subsequent issues.

I.

Experiences on the Yangtze.

March 19, 1909.

In fancy I have summoned a number of you together to have a little talk with you and to tell you a few of my experiences on the Yangtze. I realize that at best I can give you but a faint idea of what this kind of life is like, and of the many interesting things along the way, but I will do the best I can under the circumstances, and if my best is not much, please remember that I am writing this on the houseboat, amidst a multitude of bewildering and distracting noises, not knowing what accident or danger a moment may bring forth.

I left Ichang, March 9th, late in the afternoon, traveling only a short distance that day, but have since made good time and have had no accident that has amounted to more than a slight delay. Another party has

been keeping in touch with us, our boatmen traveling together and helping one another occasionally. This party consists of four Canadians of the Methodist Mission—a young man, his wife, and a trained nurse are going up for the first time, while another single lady is returning for the third time. They are much company, since we usually get within hailing distance each day and stop not far from each other every night. I have my boat to myself, except for Johnny, my English-speaking Chinese guardian angel. He is proving his right to that name, too, for he looks after me as well or better than I do myself.

I suppose a description of my boat would not be altogether out of place, so I will tell you a little about it. It is built much after the general plan of houseboats for centuries past; about the only foreign innovation that I seem to find is that glass has been substituted for paper in the windows. There are four rooms, including the one reserved for the captain and his family. They are placed one in front of another, and are the width of the boat—ten and a half feet. The length of the rooms varies from five to seven feet; there is a curved ceiling or roof, which is about seven feet high. Each room has two to four small sliding windows which are wonderfully decorated with gorgeous flowers and birds painted after Chinese ideas of art. The floor and one end of the front room, which is all door, are oiled; the partitions between the rooms are also made entirely of doors of rough boards. The cracks in the walls are plenty large enough to keep out large dogs, but smaller "varmints" could easily enter with little effort. The side-walls are painted red, while the cross-beams at the top, which are between the rooms, are grotesquely decorated with scenes that are hideous, weird, and impossible. Frightful dogs, dragons, and lions with wings on their tails and feet chase each other through the sky in a bloodthirsty manner. But one gets used to this after a few days, and by darkening the rooms or putting out the light one can sleep very well.

The rooms, roughly speaking, take up about two-thirds of the length of the boat; the remainder in front is used by the boatmen as a deck. A large mast, supporting a large sail, rises from the deck; two or four large oars and a big sweep in front are also operated from this deck. The roof over my room is used as a kind of upper deck and as a place to store ropes and poles. In the early morning, while it is yet dark, and I am adding the finishing touches to a night's sleep, the men make a terrific lot of noise overhead, stamping, yelling, and getting ready to start.

The oars lie alongside the boat something like some of the boats of ancient and mediæval times. Instead of the long sweep usually given to oars, a gentle rocking motion is used.

Perhaps you have seen gondoliers use this kind of oars. When the

big cargo boats speed past, going down the river, with fifty to a hundred men working six or eight of these oars, they remind one of huge water-beetles swimming over the water. The big sweep in front is used to keep the boat straight when it gets into a swift current or else it is apt to get broadside and cause trouble.

The Chinese kitchen—two small brick furnaces—is also on the front deck. The men sleep here at night, too, first putting up a kind of frame-work of bamboo poles and covering this with bamboo matting. Beneath the rooms and deck is the hold, about four feet deep, where the freight is stored. My boat being a small one, will hold only about twelve or thirteen tons; many will hold much more—four or six times this amount is not uncommon.

Two of the rooms I am using myself; the other one I let Johnny and the cook use. I was fortunate enough to find a boy in Ichang who had been a cook in a foreign family for several years. He had been to the coast with the family on their road home, and was on his way back to Chentu. He had a splendid recommendation for honesty and cleanliness, and was glad to get passage on my boat for his services and anything else I might feel like giving him. He does all my work about the boat and adds much to the comfort and convenience of the trip.

My cook-stove is made by taking a couple of five-gallon oil-cans and putting them in their case, cutting holes in their sides near the bottom, and lining them with cement. Charcoal is used as fuel. The stove answers very well, except for baking, and for this an oven can be made from another oil-tin quite easily if desired.

Besides the supplies I bought in Shanghai, I can buy fruit, eggs, chicken, fish, vegetables, and some meat all along the way. At Kwei Fu I laid in a supply of potatoes at less than one cent a pound; eggs cost about two cents a dozen; oranges about a half a cent apiece, but are much cheaper up the river.

The contract calls for the eating of the captain's rice, if we wish it, so you see I am not likely to starve for a few days yet.

I have a number of books to read, and my books for language study, which enable me to pass some of the time. The scenery has been so interesting, and the incidents so exciting and unexpected, that I have not been able to study much yet. Sometimes I get out and walk, but the bank is usually very rough, and it is hard to get on and off the boat, so that I miss the exercise. I get plenty of fresh air, however, and that is some recompense.

Everything in China is interesting to the stranger. I am sure if I had my boat and boatmen at home, I could make quite a lot of money by putting them through their ordinary stunts. The men themselves are

a picturesque and interesting bunch. Our boat not being large, we have a small crew. Besides the captain, there are seven or eight men who stay on the boat all the time, while there are seventeen trackers. The trackers are men who pull the boat along when this is necessary; otherwise they stay on board and row or help manage the boat. For ropes they use cables made of bamboo; long strips of the green bamboo about the size of the hickory strips used at home for chair bottoms are plaited into cables of various sizes. It is quite surprising how long these ropes sometimes have to be—often several hundred yards long. The paths sometimes are high on the side of the cliffs, where a careless step might mean death on the rocks or in the river below. The poor fellows work hard, live almost entirely on rice, and are poorly clad indeed. Their clothing usually consists of a pair of straw sandals; a thin, loose pair of trousers; a coat, sometimes padded with cotton, and around their head is wound a strip of cloth that was once red or blue or white.

As the men labor at the oars and begin to get warmed up a bit, they throw off their upper garments, and thus stripped to the waist, they work the oars, keeping time with the motion of the oars by a peculiar song or chant. The man in charge of the boatmen stands in their midst and urges them on by yelling at them and gesticulating wildly. About the only perceptible effect that this seems to have on them is that they begin keeping time by stamping their feet. This, added to the creaking of the oars and the timbers of the boat, makes a noise that is at first something frightful; but after a few days one gets used to it, and when they settle down to row instead of tracking, when there is no wind, and they get into that strange song with its peculiar rhythm, it is really pleasing to the ear.

They have a strange little leather-headed drum which they use to signal the trackers with. There is a certain lively tattoo which is beaten while going up a rapid and all is going well; but if there is trouble or the men are to stop, then the tune is changed.

When passing certain temples, a big brass gong is brought out and beaten, and firecrackers fired, while some "spirit-money" is burned. Some captains do these things while ascending a rapid, but my captain does n't waste much time on them. The object is to frighten of the evil spirits which infest the place and may cause trouble if not properly scared. The captain on the other boat is more superstitious than mine, and has not only done these things several times, but he has killed a chicken and spilled its blood on the prow and sides of the boat. Incense is burned on my boat quite often; there is a small idol in the back of the boat, also pots of burning incense and candles.

The motion of the boat is not a little disconcerting at first. If a

fellow has not already paid his tribute to Neptune and gotten everything settled in that connection, he is pretty likely to be seasick. But somehow I seem to have been immune from the first. The winds, waves, whirlpools, and rapids all give the boat a tip whenever possible, and the boatmen, too, manage to help along considerable. Often when I am eating, my tea, coffee, or soup make frantic efforts to get on the outside of me and on the table, and often succeed in spite of my efforts to the contrary. Everything that can be injured by falling is placed where it can not fall, and even when writing I sometimes have to stop and place my typewriter on the bed or floor to make sure that it does not fall. Even when we seem most quiet we often run into a whirlpool or a swift place, and sometimes on a rock or against the bank, so you see one lives in a constant state of expectancy. The ropes have broken at critical moments when ascending a rapid, and we have narrowly missed a rock. Sometimes a boat just in front of us gets at the mercy of the current and is carried back by the current, just grazing our boat as it passes. Once the mast broke loose at the bottom, causing a long delay, and this morning we ran against some rocks and the boat has been leaking pretty badly ever since. All these things, combined with the noises, cause more or less tension on one's nerves if he is careless enough to have any. So you see the advantage of being without them, like a Chinaman, or else having them extracted before starting on a trip like this. This has had little or no effect on me thus far, for which I am very grateful.

THE AWAKENING OF CHINA.

THEODORE A. ROBINSON.

The awakening of China has been the most obvious fact of the last decade. It dates practically from 1900 and has taken place since the Boxer rising. In science, art, and government, China has insisted on being Western, and she has nearly succeeded. The change has passed over the country with almost incredible swiftness. Every book on China will be out of date a year after publication. She has railways, telegraphs, modern universities, modern theories of politics and war—all the growth of the last seven years. At her present rate of development she will in ten years be on a level with Japan or any other of the great nations of to-day.

Now, at the same time, China is more open to Christian influence to-day than she ever has been before. Five years ago Christianity was a superstition, which could only be adopted by the vulgar; to-day the educated classes are crowding into our Christian institutes to learn about Jesus. It is the intellect of China which is now ready to lead the nation to Christ, if the Christian Church is only able to take the opportunity. Literary agencies are spreading the gospel into centers which the missionaries can never reach for want of time, and in many parts of China the principal difficulty of mission work is to spare men to baptize and form churches in places where there are already a number of Christians.

Yet it must not be hastily assumed that the victory is won in China. She is still divided between the spiritual ideals and the material achievements of the West, and she may yet be content with the latter. It does not seem as if the old faiths of China were doomed, but, as far as one can see from present facts, she appears just as likely to adopt a materialistic agnosticism as a definite Christianity. And just now she is in a plastic state; she may never be again. Constitutionally, her natural character is conservative, and if once the present crisis passes, it may be centuries before any great change can take place in her religious attitude.

We need not adopt the alarmist position, and cry that the rest of the world is in danger of annihilation at the hands of the Chinese. The situation is grave enough without that. At the very least we must recognize in China a candidate for that kind of supremacy which we now regard as the property of the Teutonic race. And we must face the question: Are we prepared to allow it to be possible for a non-Christian Power to lead the races of mankind? We dare not shirk the responsibility. The Church has to-day in China her unique opportunity. The door is wide open. It may remain so for five or ten years, even fifteen years, but can not much longer. Twenty years will see the great religious problem of China solved; she will be either Christian or materialist. If the Cross is to win its supreme triumph over her people, the Church must throw her whole energies into this task. China ought to be, must be, evangelized in this generation.—The Missionary Herald.

FILIPINO STUDENTS IN AMERICA.

HERMON P. WILLIAMS.

Isaac Dumagat, a convert from the Tinggian tribe in Northern Luzon, is with the Field Museum in Chicago, and has been planning to attend Drake University. Dumagat's father was head man of his tribe when I first met him, at a feast, and wore a pair of white drawers, a Japanese kimono, and a big pith helmet. He is a stanch pagan, as are most of his people, and for a long time Dumagat was afraid to tell him that he had become a Christian. The name Isaac was given the boy when he was enrolled as a public school teacher. He later came to Vigan Bible College, where he was converted and showed a marked appreciation of spiritual truth.

Canuto Farinas and Justino Valdes have been attending Drake University the past year. These two boys came to America with us last year and had the privilege of a month's visit in our boys' school in Tokyo. Canuto is an omnivorous reader in Spanish and English, and would rather preach than eat. His father was converted largely by the lad's letters from school, and has proved an earnest and liberal Christian. He thinks of sending his younger son to America when the time comes.

Justino has outlined his work along the lines of agricultural engineering, a field of the greatest usefulness in his beloved Philippines. He wants also to preach the gospel by which his life has been claimed. He does not come from a Protestant family, but his father desires to give his son the very best education and culture.

Paulo Palencia has recently arrived at Drake from Bro. Hanna's bailiwick in Ilocos Norte. He is a successful young evangelist, a lad of great faith. He secured his passage to Seattle, and there was kindly received by Mr. and

Mrs. Norton, an excellent Methodist family. But the boy wanted to enter Drake this fall. In response to his prayers to God, Bro. Shuey and the Endeavorers of the University Place Church in Seattle made him up a purse that sufficed for his transportation to Des Moines and will buy him books for the year. This act of brotherly kindness will greatly increase the love and thankfulness of our churches in the Philippines.

Word now comes that Domingo Samonte and Eduardo Guerrero are on their way from the Philippines to the United States. The former will enter Hiram, and the latter Drake University. Domingo was Mrs. Williams's "bad boy" in her Bible class while we lived in Laoag. His qualities of dare and leadership are being turned to good account, for he has made the heralding of the gospel his "greatest joy." Eduardo is one of the lads that called down the denunciation of the Roman bishop for so actively distributing evangelical tracts among his schoolmates. He has a brother now in the Bible College, and his father was recently baptized.

All of these boys are from Northern Luzon and, except Dumagat, are Ilocanos, which tribe has in time past shown a marked industrial enterprise and capacity for religious leadership. All but Paulo were baptized while attending the Vigan Bible College and there received their impulse toward higher things. Paulo also attended the classes for a time while he was helping John Lord as translator. This is the school for whose equipment and greater efficiency the brotherhood is raising $25,000 this Centennial year. The money will be largely spent in developing preachers in the vernacular, who could not by any means pursue their studies in the English language, or attend the higher schools in Manila, or come to America. But inevitably the number of English-educated evangelists will be greatly increased through the continuance of our dormitory-annex to the high school.

John Lord writes: "We have a fine class of boys this year in the dormitory. Three from Sinait, six from Lapog, one from Magsingal, two from Santo Domingo, two from Abra, two from Pandan, two from Cawayan, and two from Cagayan. Juan Campos is among the brightest now. His parents were not going to send him back this year, so Juan took a unique way to bring them to terms. He lay on the floor for two days and would not eat a bite, and would hardly speak to any one. . . . The cause of the disease was at last discovered, and he was allowed to return. . . . He is the most promising fellow we have for a good, strong, willing preacher. Most of our new boys are Romanistas. All are quite well advanced."

This is cheering word from our "Centennial Christian College."

"I hope you will pardon me for speaking a word about myself. I have been thirty-five years in India, and have been all over that country twice on Government commissions; I know the natives intimately; I have been a member of a mission congregation and an elder in a native church, and, therefore, I know what I am talking about when I tell you that you have reason to be proud of your missionaries and grateful for what has been done by them."—Sir Andrew Fraser.

JUBILEE IN JAPAN.

A. W. TAYLOR.

Preparations are being made to celebrate the Jubilee of Christian Missions in Japan this month. Fifty years ago three intrepid men followed the wake of Perry and entered Japan. They were not permitted to preach or teach openly, and the old edict that for two hundred years had hung like the sword of Damocles over any Christian aspiration in the Flowery Kingdom was still scattered broadcast at the cross roads of the kingdom, saying: "Let no Christian be so bold as to come to Japan. If he violate this command he shall pay for it with his head." This edict was not finally taken down until in the seventies. But if public teaching could not be done, private converse could not be denied. The medical art can not be resisted anywhere, and Japan wanted it without the Christianity that alone was willing to send it to them. These pioneers could not get any one to teach them the language until a spy was found who was willing to do it secretly. He was asked to help translate the Bible and was frightened away. In the first twelve years but ten were baptized, and these in secret. One was imprisoned five years when discovered, and the threat of death hung over his head all that time. Another died in prison for the "crime" of reading the Bible in Chinese. The missionaries were told that any one found baptizing would be executed, and any one found reading a Bible or selling even an English copy would be imprisoned. The first church was quietly organized in Yokohama in 1872, the edicts were removed in 1873, twelve were baptized in 1874, and Neesima started the famous Doshisha University in 1875, though he could not even rent a building for it for six years.

Last year nearly 10,000 united with the churches in that same Japan, fourteen Christians sat in Parliament, the Emperor made gifts to Christian enterprises, the great Ito commended Christianity, Tokyo welcomed an International Christian Conference and did itself proud in hospitality toward it.

To-day in Japan is a church of 70,000 members, and a Christian community of several times that number. It is said that a million young men are reading the Bible and taking it as their moral authority without uniting with any church. Their peculiar national devotion will make the coming of a national native church the signal for a Pentecost. To-day there are 400 organized churches, and one-fourth of them are self-supporting. More than that, there is a Japanese Foreign Missionary Society doing work in China, Korea, and Manchuria. Thus they have caught the spirit of Christianity. There are 500 native pastors and evangelists and 1,000 others devoting their time to active Christian work.

The missionary host numbers 800. The Methodist Episcopal Church has united all branches and elected their own native bishop to direct the work among its 14,000 members. The Congregationalists number as many and have many independent churches. The Presbyterian subdivisions are also united under the title, Church of Christ in Japan, and with their independent and mission churches care for 18,000 members. All denominations tend to become more and more simply Christian as they become more independent of foreign support. These Japanese Christians, with a wage-earning power but a fraction of what ours is, gave last year $150,000 for Christian work.

ITEMS OF INTEREST.

Native Christians in Japan have just sent a timely contribution to help a school for Zulu children in South Africa.

Since August 1st parcels are sent by post to Japan up to eleven pounds weight for twelve cents per pound. Parcels by post within the United States may be sent up to four pounds weight at sixteen cents per pound. Why can we send packages by postal service ten thousand miles to Japan cheaper than we can send them to the next town. Some one suggests that we ask the express companies.

That small but splendid religious body known as Moravians, numbering only about 30,000, it is said, give more than $400,000 annually for Foreign Missions. They support nearly 400 missionaries and over 2,000 native helpers on the field, and there are 100,000 Christians in their mission stations. For a generation they have waited on the Tibetan frontier and are now rewarded with a small church of Tibetan Christians, the only one there is in existence.

It costs about $1,500 every time a dreadnought twelve-inch gun is fired, including the wear and tear of the gun. This amount would support almost three missionaries for a whole year. It costs $10,000,000 of good money to build one of these horrible instruments of death; and $1,000,000 per annum to keep one of them afloat, and in ten years or less the ship that costs all this goes to the junk-heap. What could be wrought with the $20,000,000 thus spent on one engine of war in the brief space of ten years? Twenty thousand chapels could be built on the foreign field, costing $1,000 each; or 400 colleges could be established at a cost of $50,000 each.

At Kettering, in England, on Thursday, July 22d, a memorial of William Carey was unveiled, in the form of a brass tablet, upon the outer wall of what is known as the "Mission House," now the residence of Mr. John Stockburn, J. P. It marks this house as the birthplace of modern missionary organization, with the date, October 2d, 1792; the two heads of Carey's Nottingham sermon, "Expect great things from God; attempt great things for God;" and the names of Reynold Hogg, the first treasurer, and Andrew Fuller, the first secretary of a modern missionary society. During the exercise of dedication, one of the speakers exhibited to the audience some of William Carey's shoemaking tools and the contribution box in which Andrew Fuller took the first collection for foreign missions. The speakers whose presence lent keenest interest to the occasion were Rev. S. Pearce Carey and Sir Thomas E. Fuller, grandson of Andrew Fuller. The address of the latter, now in his seventy-ninth year, was exceptionally impressive, both as a tribute to the genius of William Carey and a testimony to the far-reaching influence of that pioneer missionary movement.—Missionary Herald.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

INDIA.

Mungeli News.

David Rioch.

On Thursday evening last, after our regular prayer-meeting service in the Pendridih church, we all went to the stream, a short distance from the church. An old man and his wife were to be baptized. Long ago their children had taken on Christ's name, but the devotion to caste had been too strong for the parents. The man frequently came to the church and heard, then would go home and tell his wife what he had heard. Our native pastor, seeing this man's earnestness, went to him and taught him about Christ. On Thursday the man came to confess Christ. It was interesting to see how eager he was and how willing to have his long white hair cut and thus remove the sign of his old relationship. At the stream his wife confessed Christ. The man was first baptized, and then in the kindest way took his wife's hand. To see these two old gray-haired people, hand in hand, coming into the water, was touching. We all knew what it must have meant to them to thus cut themselves off from their old friends and caste people, to be despised by their old neighbors. Some of us also knew what it meant to have fellowship with Him and His saints, and also realized that there is very little else that counts for much.

FEAR OF CHOLERA

For a radius of twelve to sixteen miles around Mungeli a fear is beginning to grip the people. No one goes to market unless he is compelled to. Every one buys in a hurry and gets away, as if some one were chasing him. No crowd is allowed in some places to congregate. The police are examining the food for sale and will not allow rotten fish to be sold just now. Many are keeping close in their houses. Fear is in every heart. Dread cholera is passing through the towns and villages, demanding a daily toll. One man fell ill. His employer sent him to his village on a bed. When the bearers reached the village, the people would not allow him to enter. He was therefore dropped on the side of the road and left. All night it rained in torrents, and the water very nearly covered him by morning. His mother did not dare to bring him a clean cloth for him to die and be buried in. When I heard of it, I took steps to have the man attended to, but we soon found we were too late. So far we are grateful to say that none of our people have as yet been taken. What will be the end? is the question with us now. It is so hard to fight such disease in the rainy season.

Hatta Notes.

P. A. Sherman.

On account of heavy roads we are not able to get into the villages, and even if we were we would find them deserted, for the men, women, and children are busy in the fields getting the crops in the ground. There is a large field near our bungalow, and it seems strange to see men working the entire day in the pouring rain. Their motto is to "Make haste while the rain falls." There is every prospect

of a good rainfall; hence, good crops and no famine.

Last week there was a "mela" or large gathering of people in a field near us, to celebrate "Nag Punchnie," or the five days of the snake. A large image of the monkey god with a small snake at his feet was the object of worship. A well nearby was the supposed home of the snake. At least one member from each family was supposed to worship at this sacred shrine. Gifts of food were given to the idol (and received by the priests), and water from the well was carried away. Worship at this shrine insures against snake-bite during the year. After the worship is over, a circle is formed and a sham battle is fought, in which the devotees of Nag come out victorious. We visited the mela and showed them a "more excellent way." I must confess it made me feel sad when I saw our Sunday-school boys bearing the Nag banner. We can hardly expect, however, that the traditions of centuries will be laid aside after Christian teaching of three months only.

Last Sunday a surprise awaited me. Just at Sunday-school time the rain just poured down, and I wondered if it were wise to attempt to hold Sunday-school. At last we decided to go, and when we arrived we found nineteen boys on the veranda waiting for us. Is not this a sign of real interest?

From Harda.

Mrs. C. C. Drummond.

During the month of June, Miss Fleming had charge of the hospital work while Dr. Drummond was at the hills. There were 1,998 treatments and 1,012 new cases. It was necessary for her at times to go on horseback to the villages to visit patients. Miss Fleming also has charge of the zenana work while Miss Thompson is home on furlough. The women are very anxious to have their children read in school. They said, "It makes them better, and they do not give us so much trouble." It is the influence of the Bible teaching over them, but the poor, ignorant women do not know it. However, day after day they are being taught, and we hope erelong to have converts from some of these homes.

During the hot season, daily prayer-meetings were conducted at one of the bungalows for all the Christians. These were very profitable.

The schools opened June 15th with a good attendance. We must refuse boys entrance into the high schools on account of lack of room. Boys say they are willing to sit in the windows in order to read in school, but there is no room in the windows now. The middle school is full. In the main primary school there are a greater number of students than ever before, but in the low caste schools the attendance is not so good as last year.

The new Mahrati School has an enrollment of twenty-two and a daily attendance of twenty-one.

All phases of our work are very encouraging. In all our out-stations people were never so eager to listen to and receive the gospel as now. The field in which Yakub Masih worked, and in which two of our Jubbulpore Bible College boys are now working is the most hopeful. Pray that we may soon see a great harvest of souls.

Jubbulpore Notes.

O. J. Grainger.

The Bible college vacation is at an end and the students are all back again for work. During the vacation most of the students have been in different stations doing some preaching, some teaching, and a few worked in the Damoh workshop. Four stayed in Jubbulpore and made copies of a translation of two books that I have

made for the use of the Bible college. Six boys were sent out on graduation in May, and six new ones have come in, thus making the same number for this year that we had at the close of the last session. Two young men have come to us from another mission. The Kurku Mission, which works among the aboriginal tribes in the mountains of Central India, has sent two young men to be trained for the ministry. In order to complete the course for those who will graduate next May, a wide range of subjects will have to be taught this session. Miss Josepha Franklin will assist me this year, as did Miss Stella Franklin last year.

The appearance of the Bible college building has been greatly improved by a coat of paint on the woodwork. Heretofore the woodwork was only oiled. The intense heat of the hot season and the heavy rain of last year washed a good deal of the oil away. We have also done some repairs on the roof, which leaked.

Alfred Archer, J. C. Archer's little boy, has been very ill with pneumonia. His life was despaired of for some days, but by careful nursing in hospital he has been pulled through. He is out of the hospital, but is still in bed and is slowly improving. This is a trying experience for missionaries who have been only a few months in the country. We hope his recovery will be speedy and complete.

Our mission press keeps on with its usual amount of work. We still get job work, the profits of which help to pay the cost of the mission work. The Christian Sahayak, our Hindi paper, is growing in favor with the Indian Christians who speak Hindi. It goes to almost every part of India. We have subscribers in Assam and in the Punjab, in the Himalayas, and as far south as the northern border of Hyderabad. We are glad to see that the Indian Christians prize it, for it shows that it is accomplishing that for which it is published. We want to give the Indian Christian who can not read English something to read and think about that is clean and wholesome and that will give him information as to what is going on in the world about him.

Preparations are being made to hold again this year the great convention of Indian Christians at Jubbulpore. As similar conventions have been arranged at other places, especially in the Chhattisgarh and in the Maratha country to the south of us, we do not expect so large a gathering as we had last year. The World's Christian Endeavor Convention, to be held at Agra this year, will also take away some who would otherwise come to Jubbulpore. We are all praying that the convention may stir our Indian brethren and the missionaries also to a higher appreciation of their duty and opportunity in India. It was through this kind of convention in Sialkot that the Indian brethren were aroused to a higher spiritual life, and through those thus aroused thousands upon thousands of Hindus and Mohammedans have been converted. We are praying that the same may take place among us in the Central Provinces.

Mr. MacDougall, of the C. W. B. M., has been staying with us in Jubbulpore for about four months. He is studying the Hindi language. He looked after the work of the station for a short time while I went for a rest.

AFRICA.

From the Congo.

Dr. W. C. Widdowson.

The Catholics would like to have Monyeka, our best out-station, and applied for third post on the Congo. Bro. Eldred and I have just returned from a four weeks' busy stay at Mon-

yeka and the other out-stations and villages in that section. While there one out-station church was completed and two others well begun, the Word was preached to many peoples, our limits were extended, the work in general strengthened, and seventeen put on Christ in Christian baptism. This makes twenty-three not previously reported.

But in this district as well as in many others the fight is on in earnest between us and the Catholics, or between the teaching of Jesus Christ and the fallacy of Mary. They are doing all in their power against us. If they can not put a medal on every native, they lie about us and try by any means to prejudice the people against our work so they will not listen to the teaching.

The African native is naturally very superstitious, so anything like the Catholic charms, badges, and beads appeal very strongly to them. Also the priest acts very much like the Congo witch-doctor by his mysterious motions, long gown, charms, and Latin prayers which no one understands, but by which he makes the ignorant Negroes think he is calling down the wrath of God upon them. We demand a change of heart and have each candidate under observation, so that we know before they are baptized that they have repented and changed their hearts. But this is not true of the followers of Mary. I say the followers of Mary because their chief teaching is of her. She takes a much more prominent place in their plan of salvation than God the Father or Jesus Christ his Son. In all my experience here I have not yet seen one of their converts who has made any change of life. They can continue their old sins, such as lying, stealing, drinking, adultery, heathen customs, and yet have in the church of Mary the promise of salvation.

The natives say the Catholic religion is like one of their proverbs, "Complexion powder will not stick when it is spread over the top of dirt." Therefore, your religion will not last unless you first cleanse your heart. The Catholicism which is taught here is only adding ignorance, superstition, and fallacy to rankest heathenism.

But hundreds of natives are taking to this false doctrine because they are ignorant and it is easier to obtain and retain than the true way. Many times we are told by their followers that our teaching is surely the truth, but is too hard and too much is required.

I do not write these things in despondency, nor do I think for a minute that the true way of God can be overcome by such false teaching, but I write with great sorrow in my heart, for the Catholics are hindering the spread of light and truth in this dark and false place. They are delaying civilization and postponing the coming of our Master's kingdom. We as Protestants and Christians are doing all we can in honorable ways to save these poor people from the devil's clutches. We are covering all the places we possibly can, hoping to protect and win them to the right way.

The priests are flocking into this State by the scores and are receiving every possible assistance from the Government, while we are few, scattered, and working under many disadvantages. Some one has written: "Some times, when you are worn and weak with the struggle; when it seems that justice is a dream, that honesty and loyalty and truth stand for nothing, that the devil is the only good paymaster; when hope grows dim and flickers, then is the time when you must tower in the great sublime faith that Right must prevail."

No, we are not discouraged; on the contrary, we have every reason to be encouraged. We believe that our Master's kingdom will come and that his will shall be done here on earth.

As I see it, there is but one solution for this problem, which is stated in these few words: More faith, more united and oneness of purpose, more missionaries, more and better equipped schools, and last but not least, a steamer to carry us to and from the battlefield.

TIBET.

From the Roof of the World.

Drs. A. L. Shelton and J. C. Ogden.

[Written before Dr. Loftis's death.]

We are writing you about a matter that has cost us a great deal of consideration. We believe that the Tibetan work as it should be carried on for the next few years resolves itself into four main parts, namely, building, medical, evangelistic, and literary. All this needs to be done right now, but pioneer work must develop and grow.

Building.—In this land of mud houses, filth and disease, and where people are constantly being killed by falling buildings, the missionaries should be housed properly. A mud dispensary is not a good place to heal broken legs or a crushed skull, or nurse a scorching fever. It requires a substantial building suitable for the purpose. If a chapel is needed, it should not be one that is ready to fall and kill a few dozen people. We need buldings here, and we feel that one man who knows how to do it should be set apart to house the mission.

Medical.—There is nothing more important in mission work than the part done by the medical missionary. Through the body he reaches the soul. It is a great work, a work in itself. He should be left alone to it, and not asked to fill every other department of missionary activity.

Evangelistic.—Every missionary enterprise should have as its aim the evangelization of its particular field, but an Evangelist is needed in the same sense that Timothy was needed in his day and for the same purpose.

Literary.—On the Tibetan border, where there are few workers and little literature, translation must be done, tracts must be written in Tibetan and printed for distribution. This requires a good knowledge of the language in a literary sense, and some ability to do this work. This should be one man's specialty (dozens are needed), and all his work should point in this direction.

We think we can fill three of these very well. As a mission we are asking Dr. Shelton to take charge of the Building, Dr. Loftis to look after the Medical, and Mr. Ogden to make the Literary his line of work.

You can see what we want, and you know we are going to ask for it right now. We want an Evangelist. We would like to have him on the ground right now. It is impossible to get one started this coming New Year, so we plead for one to start about January 1, 1911. We pray that one is being prepared somewhere now, a Timothy as Paul wanted him to be. You know in general what this missionary should be—one filled with the love of Christ and able and willing and burning to tell it to a heathen people. He should be able to learn a foreign tongue and preach in it as in his own mother-tongue. For this mountainous, wild country we believe a man who has "roughed it" could adapt himself better. He must not be afraid of filth, bedbugs or lice, cold, heat, or robbers. He should have a wife—one with good health and one that could live peaceably with the kind of man described above. They both should be able to give and take and get along with their fellow missionaries.

Batang.

CHINA.

From Chu Cheo.

Miss Nellie J. Clark.

As it has been some time since I last wrote you, I have decided to write a short letter, even if I have nothing much to tell, either about the work or the part I have in it. In Chuchow there is so little out of the ordinary in connection with the work that it is difficult to think of anything of interest. At least the work among the women is uneventful. It consists chiefly in visiting in the homes, teaching the women in Sunday-school, or rather part of them, I should say, as Mrs. Osgood shares in this work, and itinerating to the various out-stations. I very much enjoy the latter phase of the work, more than any other part of the work perhaps. It certainly is a great pleasure to ride on my horse from place to place and meet with the women and teach them what we are able. During the past winter and fall I had the novel experience of being the first foreign woman to enter some of our more recently opened out-stations, and although the people were very curious indeed, they manifest an interest in what we say to them. A few of the people were afraid and ran at first sight of the foreigner, thinking I had some evil design, no doubt. In one case in Chuchow some women came to call and, according to the Chinese custom, I placed tea before them. Immediately they jumped from their chairs and ran from the room and out of the compound, saying as they ran, "We do not wish to eat your doctrine." They evidently still held to the idea which was formerly so prevalent, but which is fast disappearing, that the foreigner mixes some medicine with the tea which he serves to his guests in order to decoy them into becoming Christians. So these women were afraid to even stay in the room where the tea was. Often women come to my women's meetings and refuse to drink the tea served there for the same reason. But little by little this idea is passing away.

Last fall when I went down from the mountains, one of the first trips I took was to one of our newest out-stations. The women, except those living in the immediate vicinity of the chapel where I was staying, were more or less timid about attending the meetings. But last spring, the last trip I made out, I again went to this place and was invited into several homes and talked with and taught the women, with the knowledge and consent of the men of the household. Now I think I would be welcome into the home of any person in the village or surrounding country. I proved to be harmless the first time, so their fear has passed away.

If possible, I would like to be able to spend most of my time in this work among the villages and out-stations, going from place to place, but this is impracticable, as if I did so the central work at Chuchow would not receive the attention it should receive. And it is a growing work, several women having been baptized last winter and several more inquirers being almost ready for baptism. These can not be neglected, yet I feel the country work also is not receiving the care it should. But we do the best we can and must leave the results with God.

Report from the Girls' School in Nanking.

Emma A. Lyon.

I closed school last week. I am busy now looking after the repairing and cleaning.

A mother of one of the little pupils was in a few minutes ago; she said that her little girl often told her Bible stories, that she had already taught her little sister to pray at night and

to return thanks before eating; that she told her old grandmother, who is not at all a Christian, that she should not worship false gods, but should worship and obey the true God and that she should not do anything false. She said her mother was going to believe Jesus.

A number of days before school closed we had special prayers that the girls might be strong Christians in

The baby that was found on the streets in Nanking the day before Christmas.

their homes. Many asked me to pray that they might live and help their own people. We have some good Christian girls. They will meet many temptations in their homes though.

I am enclosing a picture of the baby that was found the day before Christmas. The pupils and Christian women all think a great deal of it. She is gaining nicely. Her name is Whei Sen—meaning kindly or graciously born.

PHILIPPINES.

Monthly Report from Laoag.

Dr. C. L. Pickett.

Number of treatments, 1,174; individuals treated, 646; new patients, 255; calls to the homes of the sick, 73; visits to outside towns, 11; conversions reported, 18.

Our preachers and workers met in conference July 6th, with nineteen present. The work seems to be progressing slowly all along the line. There is no need for discouragement. Our hearts grow faint, however, when you tell us that there will be no new workers to come over and help us. This means that open doors of opportunity can not be entered. It means that thousands who would gladly listen to the gospel if they had the chance are not going to have the chance. It means that the workers already sent out will have to work beyond the rightful limit of mental and physical capacity, and thus have to return on sick leave or else quit the field altogether. I fear you do not fully realize upon how slender a margin your servants in the Philippines are now laboring.

Before closing, I must speak of my last missionary trip. To the southeast of Laoag, about thirty miles distant, are seven villages of Tinguiannes. These are of a different tribe altogether from those where we had our converts last year. They do not live in the mountains, but at the foot of the range just where the headwaters of the Laoag and Badoc Rivers emerge upon the level valleys. Their fields join with those of the Ilocanos, and in one village the Government has established a school where the children of both tribes mingle without any inconvenience. In the last year the teacher of this school has persuaded something like sixty of the Tinguiannes to have their hair cut and take

on a few more semblances of civilization. Until this school was established, two years ago, there were probably not more than a dozen among them who could read or write. But now more than a hundred of them have received some instruction in these branches. In times past they have persistently resisted all advances of the Roman Catholic Church. W. H. Hanna and myself, together with a native preacher, visited one of their villages some three years ago. Aside from this they have never heard the gospel, except for a few who have stopped to listen to some of our preachers as they were preaching in some of the villages along the coast when they came down to trade.

On the occasion of the present visit we were given a most cordial welcome. Most of the men were in the fields at work when we arrived in the afternoon, but at night the head-man sent word around and about thirty of them came to hear the gospel. It was after midnight when they had finished asking questions. The next day we visited two other villages. At the first one all the men and women who were at home gathered about the house where we stopped and listened for two hours to the preaching and singing. The message of the gospel was new and interesting to them. This was the first time they had ever heard it. None were ready to obey, but they earnestly asked if we could not send them a preacher once a month to give them further instruction. At the second village we were entertained by a man whose hospitality left little to be desired. His larder was not abundant, but his welcome and enthusiastic reception made up for all deficiencies. After dinner he gathered in his neighbors, the old and the young, to hear the gospel, who listened with an eagerness which showed their souls were hungering and thirsting after better things than they enjoyed. Such a flood of questions it has never been my privilege to answer in two short hours. One woman asked all about our chapels, and what we put in them and what we did in them. When I told her, she smiled approvingly and said that was very different from what she saw when she went to the Catholic church. She said: "I saw all the people bowing down before a lot of wooden images dressed up, and candles and pictures, and I knew that that was no religion for me. If we have to worship something we can see, we have the mountains and the rivers that God made. Why should we take something that men have made? We know there is a God, and we pray to him every day and we do not have to buy those images."

At the close of the service, one young man arose and said, "If it is true that Jesus Christ came into the world to save men, I am ready to do whatsoever he commands." He was baptized the same hour of the afternoon. Others seemed almost persuaded, but begged that I send them preachers that they might be further instructed.

On returning to the first village where we had stayed over night, we visited a number of houses and talked with the people. We found one young man who had heard the gospel message through his teacher and was anxious to be baptized, but he was suffering with a high fever, so we administered quinine and agreed to attend to his baptism on the next visit. That night was the night of their village council meeting. Their deliberations continued until 11.30. After that they all gathered again to listen to the gospel for more than an hour. A religious people, without forms and ceremonies to give it outward expression; a people whose faith in God is as strong as adamant, but who as yet know nothing of Jesus Christ and his saving power, are calling for the gospel.

From Manila.

Miss Mamie Longan.

My ninth month in Manila finds me in perfect health, teaching nineteen classes each week at the mission (seventeen of which I am now teaching in the Tagalog language), visiting in the homes almost every afternoon, and studying two languages, Tagalog and Spanish. We need both, although the Tagalog is much the more important.

During the month of May I visited one of the provincial towns. While there I taught a class of children one week at the institute, made forty calls in the homes, and gave a reception for the young men and women of the town, at which seventy-eight were present. I believe this did much good. I brought one Bible student home with me, and three others have come to me since I returned to Manila. I now have two young ladies in my home who are studying the Bible, one of whom assists me in my visiting in the homes. This month the rains have interfered with my visiting somewhat and I have only made sixteen calls.

I had a letter from one of the old Drake boys, who said his church would like to support a helper for me, so this will provide the support of my Bible woman. I think I can double or treble the amount of work now that I have a girl to go with me. All of my classes except one are for women and children.

Work with the children is very difficult. I am writing you somewhat in detail in order that you may know I am not wasting any time. My field is so broad and so important that I hardly know where to begin. I can only trust in God to guide me aright.

Christian Endeavor Department.

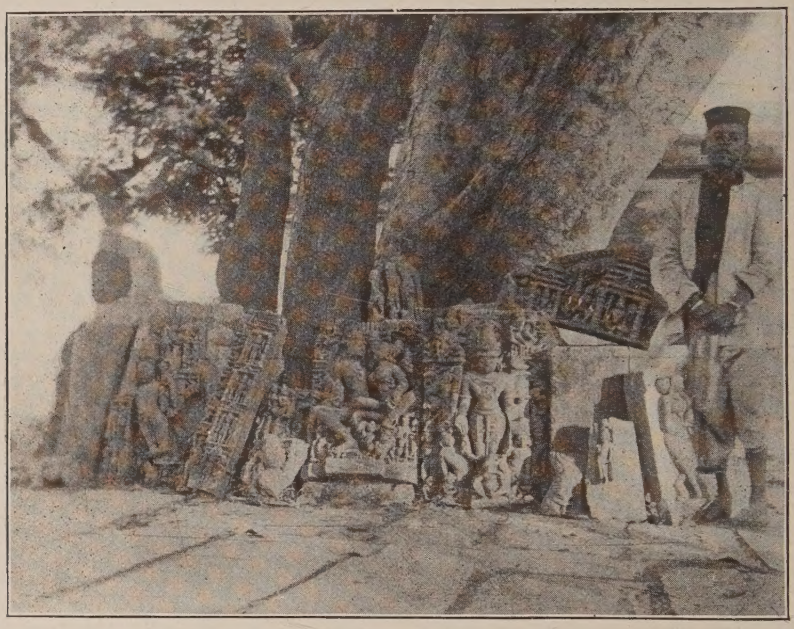
Now, the Year 1910.

Many new societies are rejoicing in the fact that they have had a part in the orphanage work at Damoh, India, during the year just closing. Some few who have assisted in other years failed to respond this time. They will miss the blessing that comes from joyous giving to help save the lost of heathendom.

We believe many new societies will take up this work during the present year, commencing October 1st. Will you not help to hasten the day when all India may hear of our Savior? These newly-made Christians will be the means when properly supported of bringing thousands to Christ. Our Endeavorers hold the key to the situation. Will you unlock the door with your offerings this year? At your next meeting, if possible, determine the amount you can pledge for the year closing September 30, 1910. As it is the regular work of the Endeavorers, ought it not to be taken up in a systematic manner? If you so desire, we will send you free of charge monthly pledge cards for your members. All Endeavorers should consider the Damoh Orphanage work a part of their regular expenses.

Endeavor Hospital.

Early in the year our Endeavorers were asked for $3,000 as a special Centennial gift for the erection of Endeavor Hospital at Chu Cheo, China. Less than one-third of the amount has been provided. The need for the same is greater than ever. The work at Chu Cheo is suffering for this hospital. Did your society send their part of the $3,000? If not, it is not too late



Idols Under Trees at Damoh, India.

to do so. In after years you will be proud of the fact that your offering helped to alleviate the suffering of China's millions.

You will note one of our orphanage boys standing at the right. It is said that there are more idols than people in India. Ought not these people be taught to worship "One not made with hands?" The Endeavorers are certainly assisting in this great work by providing for the support of the orphan boys at Damoh, India. Their offerings provide them with a home under Christian influences.

BOOK NOTICES.

W. T. Moore has made good progress in the revision of the proofs of his "Comprehensive History of the Disciples of Christ," which is to be published prior to the Centennial Convention. It will be the largest and most complete work of its character, and many pictures of the pioneers have been obtained for it that have never been published before. One feature of the book will be its valuable quotations from works no longer accessible to the general reader. Fleming H. Revell Company, of New York, have the publication in hand, which is a guarantee that the book will be produced in the best style.